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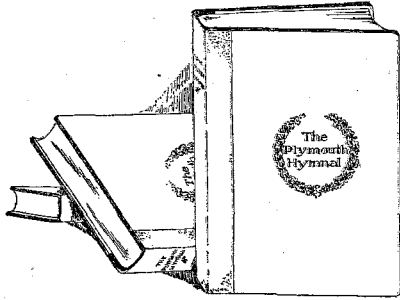
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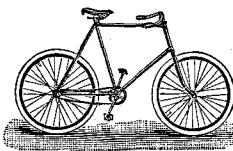
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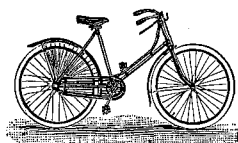


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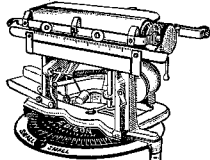
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Volume 49

For Week ending 19 May, 1894

Number 20



The Week



THE changes made in the Senate tariff bill in order to secure the votes of Senator Gorman, of Maryland, Senator Brice, of Ohio, Senator Smith, of New Jersey, Senator Murphy, of New York, and the two Senators from Louisiana, go further in the direction of protection than was anticipated during the last campaign even by those most skeptical of platform pledges. While the platform denounced the McKinley Tariff Law as "the culminating atrocity of class legislation," the duties now proposed are in some instances actually higher than those of the McKinley Bill. This is notably true in the cotton schedules. The tax upon sugar is made forty per cent., and the Louisiana Senators are struggling to have it increased to forty-five. At the same time that this concession is made to the sugar-planters, the difference between the duty on raw sugar and refined sugar has been increased so much that Sugar Trust certificates have advanced thirty per cent. since the Wilson Bill left the House. The duty upon raw sugar aims nominally, of course, to bring revenue into the Treasury, by adding forty per cent. to the sugar bill of every family in the country. Really, however, it furnishes indirectly to the Louisiana sugar-planters nearly the same bounty that the McKinley Law gives them directly. With characteristic generosity to special interests, the Senate protectionists extend this bounty to the sugar-planters of Hawaii, who will, as of old, be exempt from the forty per cent. tax levied upon the sugar-producers of all other nations. Yet more remarkable from the standpoint of Democratic tradition are the numerous changes introduced from *ad valorem* to specific duties. The Democratic party, it will be remembered, has always championed *ad valorem* duties because they tax at the same rate the goods consumed by all classes, while specific duties are proportionately heavier upon the cheap goods consumed by the poor. It has also attacked specific duties because they become heavier as time advances, while *ad valorem* duties become lower as the prices of imports become lower. The changes that are made are not made in accordance with any principle; they are simply concessions to special interests championed by particular Senators. Senator Mills, of Texas, has made a bitter speech denouncing the compromise, though declaring that he would vote for it as long as it reduced the taxation of the people by five cents. Senator Chandler, in a satirical speech, has welcomed the Democratic Senators into the party of protection. This, of course, is an overstatement of the situation, but not a very serious overstatement, if platform pledges are to be regarded as anything more than phrases for the deception of the people.

The Supreme Court of South Carolina has rendered a decision which makes clear the meaning of its former de-

cision overthrowing the Dispensary Law. The Court holds that, inasmuch as the one constitutional clause in the Dispensary Law was that prohibiting the issue of liquor licenses to private citizens, no such license can now be issued. It further decides that, inasmuch as the remainder of the Dispensary Law was unconstitutional, the decision against it revived all laws which it repealed, and, therefore, that no citizen can now sell liquor without a license. The old penalty for this offense is a fine of not less than two hundred dollars, or imprisonment for not less than six months, or both, at the discretion of the judge. The result is that South Carolina is now under the most comprehensive prohibitory law yet enacted in any State; even sales for mechanical, medicinal, and sacramental purposes are prohibited. Persons desiring liquor for these purposes can obtain it lawfully only by sending beyond the State borders. To what extent this court made prohibitory law will be enforced cannot yet be determined. The State constabulary, through which Governor Tillman enforced the Dispensary Law, has, of course, been disbanded, and aid of the municipal authorities only can now be invoked. As most of the municipalities gave heavy majorities against prohibition when the question was submitted to the Democratic primaries, it is not likely that the liquor-dealers will be seriously interfered with by the city police. Nevertheless, the fact that the law is against them makes their position precarious, and the Prohibitionists of the State express confidence that the next Legislature will enact a more stringent anti-liquor law than the last. The fact that the revenue feature of the Dispensary Law was that especially condemned by the Court as unconstitutional is, of course, a satisfaction to the Prohibitionists. It is a noteworthy sign of progress that the Charleston "News and Courier"—in many respects the most reactionary journal in the South—admits that whatever new law South Carolina has must, like the Dispensary Law, prohibit the sale of liquor to be drunk on the premises.

The trial of the leaders of the "Commonweal Army" at Washington resulted in their conviction upon two counts: first, that they had carried banners into the Capitol grounds contrary to law; and, second, that they had trodden upon the grass. The jury was carefully instructed not to pass judgment upon the laws involved, but merely to find whether the defendants had committed the acts charged. Mr. Coxey's ignorance of the law forbidding the bringing of a banner into the grounds could not, of course, be considered as a defense, nor could the fact that on inauguration day the grass had been overrun by crowds without arrests. Yet these considerations quickened the popular feeling that Coxey had been badly used. Senator Allen, of Nebraska, called for a Senate investigation of the manner in which the Coxey petitioners had been treated, and several additional hours were consumed in the Senate in animated debate. Senator Allen expressed his opposition to the

measures proposed by Mr. Coxey, but asserted that the right to petition had been needlessly and vindictively assailed. Senator Sherman replied to Mr. Allen by expressing his own willingness to introduce into the Senate the bills offered by his constituent, Mr. Coxey. In the House, fortunately, a good-humored treatment of the Army of the Commonwealth is being pursued. Mr. Coxey and some of his associates were last week given a hearing before the Committee on Labor. The hearing proceeded in a friendly and tiresome way until Mr. Coxey spoke of his movement as representing ninety-nine per cent. of the people. This claim, which ought to have been laughed at, was resented by one member in much the same way that Tammany officials in New York resent the statement that they represent nobody but their "boss." If the Coxey detachment at Washington were taken less seriously, as well as treated less harshly, it would have much less importance. During the week the newspapers have printed various reports concerning train-stealing and other depredations on the part of various Coxey detachments in the far West. However, as the Governors of most of these States are being arraigned for sympathy with this lawlessness, we must await the reports of local papers to obtain accurate information. The Kelly detachment of fifteen hundred men seems to have sustained at Des Moines, Iowa, the reputation it made for itself at Omaha. It left Des Moines in flatboats the middle of the week, expecting to reach Washington by July 4.

The hopelessness of suppressing lotteries without National legislation prohibiting inter-State traffic in lottery matter is brought out strikingly by the condition of things at Kansas City, Kansas. Not long since we reported in these columns how Silas L. Carr & Co. were sending over the country advertisements of the "Louisiana Lottery Company of New Orleans and Kansas City." The remarkable offers to agents made in these circulars gave the impression that the Company might be a "green goods" swindle rather than a lottery company doing an extensive business. To make certain, however, we wrote to one of its references—the Adams Express Company at Kansas City—and received the following answer:

This firm [Silas L. Carr & Co.] have an open drawing every month, and have paid all prize tickets when properly indorsed. They are paying many prizes every day drawn through our Company.

W. H. MONTAGU, Agent.

From a Maryland subscriber we have received word that another firm, known as the "Eli Whitney Company," is sending from Kansas City the advertisements of still another lottery company. This latter company seems to have its headquarters on the Missouri side of the river, and may explain Senator Vest's remarkable anxiety that no law shall be passed interfering with church raffles. The former company, however, has its headquarters in Kansas, the State of all others believed to be most aggressive in matters of moral reform. We are glad to notice that the Ministerial Alliance of Kansas City, Kansas, has taken hold of the question, and has issued a vigorous circular calling upon good citizens all over Kansas "to help rid their city and State of this growing and most corrupting evil." Yet the fact that the Police Commissioners of Kansas City, appointed by the Governor of the State, cannot be goaded to suppress lotteries which draw their revenues from distant parts of the country, shows how absolutely essential is the speedy passage of the Hoar bill now pending in the United States Senate.

As we go to press, a joint convention of coal-miners and coal-operators is in session at Cleveland, O. Fourteen

States and nearly every important bituminous coal district are represented. The operators from two great districts—one in Pennsylvania and one in Indiana—have refused to be governed by the decision of the conference, and it is feared that no decision will be reached. The operators of different districts are openly at war with each other. At the conference of Pennsylvania operators, held at Pittsburg on Friday of last week, the "river" mine operators argued vehemently against concessions, alleging that they could secure men at present prices, and that West Virginia competition made concessions impossible. The "railroad" mine operators, on the other hand, were unanimously in favor of concessions, and have since sent delegates to the Cleveland conference. The Ohio operators are in favor of granting the men the old rates, but the "river" operators in Pennsylvania accuse them of supporting the strike because these old rates discriminate in favor of Ohio mines and against Pennsylvania mines. The fact that different rates of wages have to be arranged for the various districts, because of the differences in the productiveness of the mines, greatly adds to the difficulty of reaching an agreement as to schedules. The chief obstacle the men have to contend with is the readiness of foreign and negro laborers to accept work at present wages. In some districts the only miners who have remained at work are of these two elements. The extreme poverty of the miners at the outset of the strike also adds to the difficulty of prolonging the conflict. Nevertheless, the one hundred and eighty miners' delegates who have gathered at Cleveland assert that they are fighting for the principle of a living wage, and are ready to endure weeks more of privation rather than to compromise.

From a correspondent in Washington we receive the following statement of what the Committee on Indian Affairs is trying to do to set back the hands on the clock, undoing the work inaugurated under General Grant and maintained by every Administration since:

It is now proposed by the Appropriation Committee, in the bill which I suppose will be reported to-day (April 30)—if it was not reported Saturday afternoon—to strike out the appropriation for the expenses of the Board of Indian Commissioners. As the law now stands, it is the duty of the Commissioner of Indian Affairs to make purchase of Indian supplies under the supervision of the Board of Indian Commissioners, and subject to their inspection. Unless the Board is abolished, this duty still remains, but no provision will be made for discharging it. The practical effect of this will be to abolish the Board and restore, as far as possible, the old condition of things, in which there were partnerships between agents, traders, and contractors; a receipting for supplies never delivered; over-estimation of the weight of cattle delivered; taking vouchers in blank to be filled with fraudulent sums; carrying false names upon the roll; paying employees for whom there was no employment; reporting employees at higher or lower salaries than provided by law, and using the differences for other purposes; farming out appointments controlled by the agent; using annuity goods for the agents or employees; trading with the Indians; selling them their own goods; selling annuity goods to whites; conniving with others to swindle Indians out of annuities after distribution; in short, the many abuses which were so general that honesty and morality in the service were exceptional. Previous to the appointment of this Board there were not, perhaps, as many as a dozen (in 1870 there were less than forty) bids at the annual openings. Last year there were between five and six hundred, I understand, showing that there was free and honest competition.

The Springfield "Republican" holds Mr. Holman, of Indiana, responsible for this proposition—a proposition to re-establish fraud under pretense of maintaining economy. Along with it is the proposal to reduce the salary of the Superintendent of Schools—we judge that public sentiment was too strong to admit of the abolition of the office—and the salaries of the already underpaid Indian Agents.

Such saving at the spigot only to waste at the bunghole is unworthy the American Nation. It is not a Nation of niggards, and Mr. Holman does not truly represent it. Write to your Representative and tell him so.

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In local politics the sensation of the hour is the resignation of Mr. Richard Croker as a member of the Executive Committee and as the Chairman of the Finance Committee of Tammany Hall. We believe that Mr. Croker has been at the head of Tammany Hall for nine years. By those who are familiar with him, political enemies as well as political friends, he is said to possess many of the qualities, as well as something of the personal appearance, of General Grant. He has unquestionably shown himself an able organizer and leader. Under his administration Tammany Hall has become a greater political power than ever, in both city and State, and, whatever may be said of its corrupt methods—and they cannot be too severely condemned—the actual administration of municipal affairs, under Mr. Croker's control, has been in many respects efficient, and, as compared with that of other cities, not extravagant. That Mr. Croker has amassed great wealth by reason of his position cannot be doubted; that he has amassed this wealth by directly sharing in political corruption there is little or no reason to believe. The incidental opportunities for making money by the rise of real estate, as a result of improvements planned by him, or anticipated as a result of his special knowledge, are quite sufficient to account for the increase of his wealth, without supposing him guilty of the methods of Mr. Tweed. The reasons for his resignation were not stated in his letter. We judge that several causes conspired to bring this resignation about: his increased private business interests; his weariness of the perpetual detail involved in the leadership of Tammany; some dissensions in Tammany itself, with some lack on the part of his subordinates of that unquestioning loyalty to him personally which has been characteristic of Tammany in the past; some warnings given to him, not to be ignored, that he must, in the interest of health, lessen somewhat his cares and activities; and possibly also the prospect of a very severe and somewhat uncertain political conflict this fall, with divisions in his own camp and with the possibility of a united front against him. We doubt very much whether Tammany has any one capable of taking his place. We judge that the election of ex-Police Justice John McQuade is little more than a temporary makeshift.

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Steadily diminishing majorities in the House of Commons seemed to indicate last week that the Liberal Ministry was nearing its end, and it is evident that its future is, at the best, very uncertain. Lord Rosebery, who knows how to be frank when it is wise to be frank, took the public into his confidence at a meeting of the National Liberal Club last week, and declared that the Government was in a critical condition owing to the possible defection of the Irish party. He pointed out that the Irish would have nothing to gain by putting the Liberals out and bringing the Conservatives in, and it is not unlikely that his apparent indifference to defeat contributed not a little to the reinforcement of his position. The crisis came the following night, when the Budget Bill came up for its second reading. The House of Commons was packed long before the hour for the division, members' seats, galleries, lobbies, and all approaches to the House being filled with a great crowd of eager spectators. The character of the budget has already been explained in these columns. Mr. Balfour attacked it as a class budget, and, therefore, as inconsistent

with Liberal traditions. He protested against it on behalf of large properties. Sir William Harcourt, who had made an admirable speech in introducing the bill, made an equally admirable one in defending it. He declared that the opposition to it came entirely from land and liquor interests. At the close of his speech the House filed into the lobbies, and when the tellers announced the vote it stood 308 for the second reading against 294. A majority of fourteen is not a very secure bulwark against Irish defection and Conservative attack, but it marked a decisive victory at a critical moment. There is very little probability, however, that the Government will be able to carry through the budget, the Welsh Disestablishment Bill, and the Evicted Tenants Act.

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There is a good deal of uneasiness in England with regard to the situation in India, where the native population is showing many signs of restiveness under the English rule. A series of incendiary fires last autumn destroyed large quantities of military stores at a very important point in the Punjab, and it is said that attempts were made to destroy similar stores at other points. At the same time there was a notable increase of incendiary pamphlets which were scattered broadcast through the country, there was a series of sudden riots between the Mussulmans and the Hindus, and a great increase of crimes of every sort. During the winter a number of incidents, insignificant in themselves, but ominous in their significance taken together, attracted the attention of careful observers, and have deepened the feeling of uneasiness with which a good many English officials and residents in India are regarding the situation. The London "Spectator," which is sometimes given to a rather vague and imaginative treatment of Oriental matters, thinks the situation distinctly alarming, and this opinion receives unexpected confirmation from Colonel Malleon, an eminent authority on Indian affairs. Those who have given attention to the matter think that the English Government has been pressing its reforms too rapidly, and that, in attempting to regulate marriage, the sale and use of opium, and other matters, the Government has intensely irritated the Hindus. The English, although great administrators, are never notable for tact in dealing with other races, and this defect has been specially unfortunate in their relations with the Hindus. The prejudices and beliefs of the latter have been constantly offended. The government of two hundred and fifty millions of people by a small company of foreign officials and a very small body of foreign troops requires eminent discretion and tact. Moreover, the industrial condition of India is just now so precarious and involves such widespread suffering that popular discontent could hardly have been avoided under the most favorable circumstances. Altogether, the situation is one to give England cause for serious anxiety.

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France, as well as other nations, has had to revise her taxes in order to avoid a deficit, and, like England, she has endeavored to do this without increasing the burdens upon the lower middle classes. Indeed, the burdens upon these classes have been actually lessened by the final abolition of the door and window tax. That such a tax upon light and air should have survived in France to the present day is but one of a hundred illustrations of how far the Latin nations are behind the Anglo-Saxon in the development of just systems of taxation. In the United States no such tax was ever tolerated, while in England it was condemned half a century ago—though not, indeed, until a whole

row of houses without a window in the sleeping-room story had been erected in Edinburgh to avoid the payment of this tax on health. The revenue hitherto raised by the window tax in France is now to be raised by a progressive tax upon the occupiers of houses, based on their rentals. The fact that this tax is nominally progressive does not mean that it is really so, for it is recognized by economists that the poorer classes pay a much larger proportion of their incomes for rent than do the well-to-do classes. It is noteworthy that the middle classes in France are assumed to spend one-seventh of their incomes for rent, or the same proportion as the National Labor Bureau finds to be spent by skilled workmen in American cities. The new tax in France is also graded according to the size of the families—large families paying a lighter percentage of their rent than small ones. This regulation may be the outcome of national alarm over the slowly decreasing birth-rate. The chief source of increased revenue in the new French budget is a heavier tax on real estate, which, of course, falls mainly on the propertied classes. The rate of interest on the national debt is likewise reduced, and in this way nearly half of the threatened deficit of \$28,000,000 is averted. Altogether the budget shows the growing strength of the demand that public burdens should rest upon different classes in proportion to their means instead of in proportion to their needs.

Under previous Administrations, both that of Mr. Cleveland and that of Mr. Harrison, the United States entered upon a policy respecting the island of Samoa which is certainly not consistent with Washington's advice. Under guise of protecting an American naval post in a harbor of Samoa which was ours by treaty, and therewith protecting certain American commercial interests, a tripartite protectorate of the island was arranged for, the other two parties to the treaty being Germany and England. In response to an inquiry from the Senate as to this country's relations with Samoa, the Secretary of State has now written an official letter, in which he declares that the present government of Samoa is not autonomous, but "in substance and in form a tripartite foreign government imposed upon the natives and administered jointly by the three treaty powers." Mr. Gresham's letter implies disapproval of this "first departure from our well-established policy of avoiding entangling alliances with foreign powers." We take the occasion to express emphatically our judgment that such an alliance in such a case as this is wholly unjustified. Samoa is about as far from the Sandwich Islands, south and east, as the Sandwich Islands are from San Francisco. Its total distance from the nearest American port is over four thousand miles. According to Mr. Gresham, in the year 1887, out of two hundred and twenty-nine merchant vessels arriving in that island only six were American, and the total valuation of their cargoes was but \$60,000. In the last annual report of the Treasury Department the commerce of the island is not regarded as sufficient to be worthy of special statement. Samoa is grouped with certain other islands and ports, and out of a total foreign commerce of over \$1,700,000,000, this group, including other islands with Samoa, furnishes only a business of \$129,000. On no possible commercial principles is the Nation justified in entering into the complications involved in this tripartite treaty for the purpose of promoting a business which would not be regarded as of the first importance by any large manufacturing, commercial, or banking house in the United States. We can protect Americans there as we protect them elsewhere in the world, without any such

entangling foreign alliances, and we have enough to do to take care of the problems on our own continent without sailing four thousand miles across the ocean to find other problems.

The situation at Bluefields continues to be a peculiar one. The peculiarity consists in the fact that, while our Government and the greater part of our press are most intent on the relations of this Mosquito Coast quarrel to the Nicaraguan Canal project and on the possibility of the British gaining a foothold in the region, and are thus inclined to favor Nicaragua's incursion as being "anti-British," the American citizens at Bluefields are naturally intent on their personal and private interests, and are unanimous in believing that these interests would be injured by an extension of Nicaraguan power. At present Nicaragua holds a sort of nominal overlordship on the Mosquito Coast, but she long ago bound herself by treaty not to interfere in the local administration—a promise which she seems now very much inclined to ignore. The matter is complicated still further by the possibility of war between Honduras and Nicaragua. The total exports and imports of Bluefields amount to about \$4,000,000 a year, and it is said that Americans control a large part of this trade. Mahogany, rubber, and bananas are the staples. There are about two hundred foreigners in a total population of 4,000. As we have said, the American traders are reasonably satisfied under the local government, and have a great dread of the extortion and disorder which they believe would follow a Nicaraguan assumption of power. As regards the rumored British aggression, our Government seems perfectly satisfied that, so far at least, the English representatives have taken no improper steps. Our own duty in the matter is plainly only to protect American citizens and their property, and for this purpose our war-ship, the *New York*, now on her way to relieve the *San Francisco*, will have ample authority. The Nicaraguan Canal Bill now before the Senate is, in substance, an attempt to make the United States the indorser of the bonds of the Maritime Canal Company of Nicaragua. This course, and all similar attempts to lend the credit of the Government to commercial undertakings, are, in our judgment, to be unequivocally condemned. If our political and international interests really require that we should control the Canal, we should build it and own it; if not, the threats that the capital will be obtained in Great Britain should not frighten Congress into taking ill-advised action.

GENERAL NEWS.—Full returns of the late general election in Holland show a decisive defeat for the Ministry. The House now stands fifty-six in opposition against forty-four supporters of the Ministry. The election is described as having been the most hotly contested of any in recent Dutch history, and the intensity of feeling has been due very largely to the fact that the parties were split into so many groups.—The cholera has again appeared in Russia, and is said to be spreading with alarming rapidity in the districts of Warsaw, Kieff, Podolia, and other parts of the Empire.—Professor Henry Morley, the English historian, lecturer, and essayist, died at Carisbrooke, in the Isle of Wight, on Monday of this week.—An extensive strike among the miners of Moravia has resulted in rioting and the killing of several of the rioters.—A monument in honor of Mary Washington, the mother of George Washington, was dedicated at Fredericksburg, Va., on Thursday of last week; addresses were made by President Cleveland, Senator Daniels, and others.—The report that a revolution

had broken out in the Argentine Republic is denied.—The French Chamber of Deputies has rejected by a majority of ten a motion of urgency in regard to the executing of criminals.—It is reported from Russia that many Government officials have been arrested on the charge of complicity with the Nihilists.—General Andre Avelino Caceres has been elected President of Peru; General Caceres was President from 1886 to 1890, and was supported in his candidacy by the acting President, General Borgono.—The Hawaiian election of delegates to the Constitutional Convention was practically uncontested, the "American Union" party carrying everything, with no open opposition from the Royalists.—The Irish National League of Great Britain is in convention in Liverpool.—The Brazilian Government has suspended diplomatic relations with Portugal on account of the protection extended by the latter power to the defeated Brazilian rebels; a battle is reported to have taken place between the Brazilian troops and the insurgents in Rio Grande do Sul, in which the latter gained the victory.—Suñol's statue of Columbus was unveiled in Central Park on Saturday last; addresses were made by Mr. Depew, General Wilson, Vice-President Stevenson, and the Spanish and Italian Ministers.—The New York State Constitutional Convention, after organizing, as noted last week, adjourned until May 22.—The Executive Committee of the English National Liberal Federation has issued a call for a conference to be held at Leeds on June 20 for the purpose of formulating a plan of campaign against the House of Lords.—French explorers at Delphi have discovered many interesting tablets, reliefs, and other relics of an ancient temple of Apollo.—Governor Flower, of New York, has signed the act "to provide for the compulsory education of children," which goes into effect on the 1st of January next.—Prince Bismarck is again suffering from a severe attack of sciatica.—There is much hostility in Italy to the proposed military expenditures of the Government, and it is likely that the Parliament may be dissolved at an early day.



Protap Chunder Mozoomdar

We print on our front page the portrait of the present leader of the Brahmo-Somaj of India, and surrender two pages to an article by him on Christian missions in that country. We shall not attempt here to describe either the Brahmo-Somaj movement or its remarkable leader. The former we may characterize in a sentence as an indigenous Christian theism. It is not only theism—that is, faith in a personal, living, influencing God—but Christian theism—that is, faith in a God whom Christ has revealed by his teaching and his life. And it is a theism indigenous to the soil of India; has none of the symmetrical philosophy and accurate definitions which are the intellectual glory of Occidental religions, but often become hindrances to the spiritual life. It is Oriental in its spirit—that is, mystical, poetical, imaginative, and, to the Occidental, vague, indefinite, dreamy, ambiguous. It is a movement rather than either a cult or a sect; but a movement toward a clearer faith and a better brotherhood. And the leader of this movement possesses its characteristics. He is entirely Oriental in his temperament; he is entirely Christian in his spirit. A few sentences, culled from his preface to "The Oriental Christ," will serve to introduce this remarkable man to our readers more effectually than any characterization of our own:

"The Bible has been my guide; and devout thinkers, both living and dead, have been my companions. . . . I was early awakened to a

sense of deep inner sinfulness. . . . In the Brahmo-Somaj this consciousness of imperfection soon developed into a strong sense of sin. . . . As the sense of sin grew on me, and with it a deep, miserable restlessness, and a necessity of reconciliation between aspiration and practice, I was mysteriously led to feel a personal affinity to the spirit of Christ. . . . Untaught by any one, not sympathized with by the very best of my friends, often discouraged and ridiculed, I persisted in according to Christ a tenderness of honor which arose in my heart unbidden. I prayed, I fasted, at Christmas and Easter times. . . . About the year 1867 a very painful period of isolation overtook me. . . . I prayed and besought heaven, I cried, and shed hot tears. It might be said I was almost in a state of trance. Suddenly it seemed to me—let me own it was revealed to me—that close to me there was a holier, more blessed, most loving personality, upon which I might repose my troubled breast. Jesus lay discovered in my heart as a strange, human, kindred love; as a repose, a sympathetic consolation, an unpurchased treasure, to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality whereon I might lean."

Such is the man who writes this week in our pages upon Christian missions in India. His view is that of an Oriental, but of a Christian Oriental; it is that of a friend of missions, but of one who looks at them through Hindu eyes. The gift to see ourselves as others see us is one often desired by earnest souls. The Christian missionaries and mission boards have this gift proffered to them in this week's issue of *The Outlook*.

We do not propose to write either in commendation or criticism of Mr. Mozoomdar's paper. We leave it to speak for itself. Yet we cannot forbear thanking him, in the name of the Christian churches of the United States, for this valuable contribution to their knowledge of a subject which is very dear to their hearts; and we add our hearty indorsement of at least two of his conclusions: one, that "the English missionary should be the finest specimen of Christian thinker and speaker;" the other, that "Christian missionaries can never hope to do their work as they should until they admit into their sympathy and confidence prominent Hindus—men who perhaps are outside the denominational limits, but who, in their hearts, wish them well." What we want to carry to India is the spirit of Christianity, not the form of Occidental sectarianism; what we wish to make of the Hindus is Oriental Christians, not Americanized Orientals.



Taking Ourselves at Our Best

Of the dead, it is a well-settled rule that we are to think and speak as they were at their best. The living do not fare so well at our hands. We insist upon judging them, if not at their worst, at least at no better than their average. With severe impartiality, we are reluctant to take even ourselves at our best. We shrink from holding to the convictions arrived at when our thought is clearest, and incline to those which are the product of confused and groping moments. The emotions which rise within us when we are most responsive we are tempted to let go for those which come to us when we are dull and unstrung. So of those resolves and plans of life which are the birth of our better selves; we will not see how a true philosophy lies in testing ourselves and bracing ourselves by them, instead of looking preferably at the flaws in the work and the strain of the stuff in actual achievement.

It might almost be said that the essential difference between a theist and an agnostic is that the former falls back on the testimony of his best moments, while the latter puts the emphasis on his worst. Professor William Knight, in his recent book on "Aspects of Theism," frankly declares, what most candid men will admit to be

the fact, that "theistic evidence comes and goes." This agrees with Darwin's saying that his judgment "fluctuated;" that sometimes the theistic conviction would force itself upon him with irresistible power, while sometimes it would escape his efforts to grasp it. But why should any man hesitate over the choice between his faculties at their flood and at their ebb? If he can sell pig iron or write letters or make a speech or paint a picture better in some moods than in others, why not acknowledge that he can judge better of the deep things of God at some times than at others, and why not choose the best times for the latter as well as for the former?

In the sphere of the emotive life we often fail to give their full evidential value to our most impressionable states. Immortality seems very real and necessary when death snatches away our best and leaves a chasm at our feet. Why should not the memory of such experiences weigh as much with us as the dulling of belief in the life beyond which the daily round and irresponsible man and nature bring? The social nature of religion is borne in upon us overwhelmingly when, with the great congregation, we are lifted upon the swell of a mighty hymn. Surely that fact is as good to plant our feet upon as the sense of individual isolation before God which comes at other times. In any view of the case, emotion plays a great part in life, and it may well be that we need more boldness and confidence in taking our emotions at their best.

Matthew Arnold struck deep into human experience when he wrote:

"Yet tasks in hours of insight willed
May be in hours of gloom fulfilled."

Here, above all—in the executive part of life—we must hold fast to the principle of taking ourselves at our best. And the best here often means, not the day's actual work, which may be worthless enough, but the dominating motive with which we have taken up the whole of life's task. What drudgery! what pettiness! what failure! we often cry, when, if we would but look back to the original resolution with which we set out, we might again see it to be heroic, and the drudgery and pettiness and failure to be only the dust along the road where a radiant purpose is marching on to its goal.



Is the Suffrage a Duty?

You have rightly believed The Outlook to be in favor of reform—liberal, progressive, fearless of changes, in politics, industry, society, even in religious thought. You have known it to be an advocate of democracy, based upon faith in man; an advocate of the enfranchisement of all subject races—the Indian, the negro, the Chinese; an advocate of universal liberty and universal education. And you are therefore perhaps surprised to find it opposing the extension of suffrage to woman. Possibly its position in this respect appears to you inconsistent with its general position. Possibly you wonder if it is growing conservative and even timid, or yielding to some secret and subtle influence. We ask you, then, to give a patient hearing, with, as far as possible, an unprejudiced mind, while we state in this, and in a second article, some of the considerations which lead us to represent the "silent majority" of women, and to oppose, in their name and on their behalf, what that radical of radicals, Dr. Bushnell, has aptly called "a reform against nature."

The proposition to extend the suffrage to woman invites her to a full participation in the duties and responsibilities of government. We do not believe that the majority of

women either wish to assume these responsibilities and duties or are under obligation so to do.

The primary object of government is protection. Originally the community united in government to protect itself against foreign foes. Its first councils were councils of war. Out of this grew the administration of its own camp—the enactment of military rules and their enforcement. Then came what has now become the primary object of government—the protection of each individual in the community against the aggressions of other individuals: the definition of crime; the erection of jails; the organization of tribunals; the levying of taxes for these purposes. Government is never an end, always a means to an end; and that end the protection of the individual in his right to life, liberty, and the pursuit of happiness. Is it the duty of woman to act as the protector of man? or with man as the protector of the community?

Light is sometimes thrown on an abstract question by reducing it to a concrete one. If a pioneer home is attacked by Indians, it is not the wife and mother who acts as sentinel; she leaves that duty to her husband and sons. If a city home is attacked by a burglar, she looks to them to serve as her guardians and the guardians of the home. If war arises, she remains at home, or goes to camp only to nurse the sick. If, in some sudden exigency, bereft of her natural protector, she for the moment assumes the function thrust upon her, she resigns it gladly into the stronger arms which God created to shield her. For the exercise of force in protecting life and liberty belongs to man; other higher and more sacred services are woman's.

Now government is the exercise of force for protection. Behind the ballot is the legislature; to enforce the legislature is the court; to execute the court's decree are the sheriff and the posse comitatus; to maintain the authority of the sheriff and the posse comitatus are the militia and the whole military power of the Federal Government. A ballot is not counsel; it is command. It says, and always says, Thou shalt. It involves a direction to the legislature to frame the law; and to the courts, the sheriff, the posse comitatus, the militia, the Federal Government, to enforce it. The women who are asking for the ballot are proposing to assume the responsibility of this whole machinery for the enforcement of the ballot. It is true they may neither join the posse comitatus nor the militia; but they bring both under their direct authority. They must either themselves enforce the laws which they have made, or require their husbands, sons, and brothers to enforce those laws for them.

The suffragist does not merely ask a "voice" in political affairs; she has a "voice" now. She can write or speak at home or in public; she can form her judgment, employ persuasion, and help to create that public opinion which, in a free State, is the force behind all forces. Those who ask for her the ballot ask for her the right to *compel*. The ballot is not a voice; it is not counsel, nor influence, nor inspiration: it is authority. The question of woman suffrage is, Shall woman assume the law-making power? Shall she cease to be the protected and become a protector? Shall she bear rule in the State?

The proposed revolution is founded on a false conception of equality—a conception seen in many manifestations. To prove that woman is entitled to as good an education as man, it is attempted to prove that she should have the same education. To prove that she is his equal, it is attempted to show that she can do all that he can do. To establish that equality, laborious are the endeavors to make her his

successful competitor in every vocation. And now, last of all, it is proposed to force upon her the ballot, not because it is a means of the highest usefulness, but because it is esteemed as the insignia of political equality. This whole conception is false in its root, and gives growth to error in all its branches. Equality in character does not involve identity in function. The sexes are not intended to duplicate each other's work. A great deal of nonsense has been written about woman's sphere; nevertheless, man and woman have different works to do in the world. Man is the natural protector; to him belongs the exercise of force; to him, therefore, the making of law: to her the more sacred and valuable nurturing of that life and directing of that liberty to secure which governments are established and maintained on the earth.

This is a fundamental and radical objection to woman's suffrage. Suffrage would lay upon woman a duty which does not belong to her—that of being a protector of the State. It requires of her that for which God and nature have not prepared her—to exercise and direct force over her brothers. It demands for her that from which she instinctively and rightly shrinks—the bearing of rule and the exercising of compulsion over the community. This is not her duty. Whether it is her right, we shall consider in a second article.



A Quality to be Cultivated

There are few qualities so often withheld by nature and so readily susceptible of development as dispassionateness. Most of us are prone to have strong feelings and take decided views about every open question. Our first impulse is to leap to a conclusion; we are constantly tempted to form opinions and pronounce judgments which have no other foundation than a passing and often mistaken impression. The steady use of intelligence in small things is by no means common, and to bring one's intelligence to bear calmly on every question that is presented is one of the finest results of genuine self-training. It is interesting to note, in any community where men and women are generally known to each other, how few people treat a new question dispassionately and how many confuse themselves and the question at the start by taking a position or developing a feeling before they have learned the facts. The most natural way would seem to be to look at all the matters involved with clear and cool intelligence, to give due weight to all the interests, and to reach a dispassionate judgment; but a great many people take sides before they know anything about the facts, often lose their tempers, and are henceforth forever shut out from the possibility of dispassionate judgment in the matter. Men and women of great ability, who are in the habit of dealing strongly with great matters, are often extremely lacking in dispassionateness of temper, and are continually led to commit egregious blunders by acting before they know why they are acting or what the result of their action is to be. In small things as in great, the power of judgment is given us in order that we may use it; but there is no judgment in a conclusion which is not the result of a dispassionate view of a situation or a dispassionate consideration of a question. The immense reserve power of such men as Washington is due very largely to the ability to see everything that comes up in a clear light, with a cool temper and a steady determination to get at the facts and to act in accordance with them. This is the masterly quality in obscure as in eminent lives, and it is a quality susceptible of almost infinite education.

Editorial Notes

—A branch Civil Service Reform Association was organized in Washington last week for the District of Columbia. Better missionary ground it would be hard to find.

—There are a great many people who are not averse to the general principle of an income tax, who would yet be glad to know on what theory the law now under debate taxes savings-bank earnings and exempts building associations.

—Mr. Croker's retirement from the Tammany leadership is said to be for his own comfort and pleasure, and it will certainly give pleasure to others as well. His political demise recalls the story of the death of a penurious old Dutchman. "What was the complaint?" was asked. "There were no complaints anywhere," was the reply.

—We have received two protests against a recent review of Dr. Heron's book. Our general rule is always to give a hearing to the other side. But if we published criticisms on our book reviews, the succession of replies, corrections, protests, commendations, and counter-criticisms would be endless. The book-reviewer is a judge; and his opinion closes the case in his court. This uniform rule of journalism has its reason in the very nature of the case.

—The mutations of human fortunes are often intensely pathetic. The very week when the Earl of Salisbury, in the English House of Commons, spoke of the Tammany bosses as the rulers of New York, tears were falling in Tammany Hall because Mr. Croker was retiring from his great position! It cannot be said that his going out of public life "eclipsed the gayety of nations," but, coming so soon after Mr. Gladstone's retirement, it cannot fail to make a deep impression!

—One of the most interesting things in our mail is a paper telling how one may go to Europe for next to nothing. To visit England, Scotland, France, Belgium, and Holland, spending nearly six weeks, would cost \$165. But, by the saving in purchasing clothes abroad and of the cost of board and incidental expenses at home, it is shown that the entire trip might cost but \$31.15. The purchase of a few more clothes, we should think, would bring that down and make a profit on the trip!

—"The Voice" indorses the proposition of The Outlook that the question of woman suffrage should be submitted to a vote of the women of the State, and adds: "Why not leave to the women the question whether they wish the right, and the duties, such as jury service, which the right entails? If they vote for it, it will show that the argument that women do not want the ballot is groundless. If they vote against it, it will at least remove from the edict all flavor of masculine tyranny."

—If in these "hard times" any generously disposed person feels inclined to part with twenty-five dollars, the Hampton Geography Department would like to make a suggestion to that individual. An old set of maps is giving out; they have done faithful service, but the cracks of old age represent new continents in a very confusing manner, while "Unexplored" is hardly a satisfactory representation of the interior of Africa nowadays. Please address Normal School, Hampton, Va.

—This is how it works in Wyoming:

Elsewhere, objectors persist in calling this statute of ours "an experiment." *We know it is not.* Under it we have better laws, better officers, better institutions, better morals, and a higher social condition in general. Not one of the predicted evils, such as loss of native delicacy and disturbance of home relations, has followed in its train.—*Ex-Gov. Hoyt.*

I do not recall a single act of legislation aimed at the betterment of the human race that has been passed through woman's influence. Public ground-floor gambling is not only tolerated but licensed, and all-night saloons close during the whole week only between the hours of 10 o'clock A.M. and 2 o'clock P.M. on Sundays.—*Jno. F. Carroll.*

How does it work?

—The will of the Hon. John Jay contains the following clause: "Regarding the extravagance in funerals and mourning as unseemly and burthensome, I wish my funeral to be severely simple, and I ask my children and grandchildren, whom I thank for their constant affection, to observe my wishes in this regard and to let any mourning they may wear for me be mild, inexpensive, and without crape." No one who realizes the burdens entailed upon the poor by the costliness of funerals in all ranks of society can count this one of the least of reforms with which the names of the old reformers will be associated.

—We are prone to think that the difficulties of the present are new, and that our forefathers were strangers to our perplexities. The condition of the poor, which is just now weighing heavily upon the heart of the world, has rarely been better stated than by the late Cardinal Manning, forty-nine years ago, in these words:

We have a people straitened by poverty. Worn down by toil, they labor from the rising to the setting of the sun. The human spirit will faint or break at last. It is to this unrelenting round of labor that the sourness so unnatural to our English poor, but now too often seen, is to be ascribed. There is something in humanity which pines for a season of brighter and fresher thoughts—becomes sharp and bitter if it be not satisfied. Time must be redeemed for the poor man. The world is too hard upon him, and makes him pay too heavy a toll of his short life.

Christian Missionary Work in India

By P. C. Mozoomdar



INDIA, I maintain, is daily receiving Christ in larger measures. But how much this is because of Christian missionary endeavor it is impossible to say. The whole atmosphere is so saturated with Christian influences, literary, historical, political, and personal, that the underlying spirit infects the whole land. There are two millions and a half of native Christians, and fifteen hundred missionaries of all sects. The Roman Catholic converts are most numerous, only it is to be regretted that the Protestant missionaries hardly recognize them as Christians at all. During the last ten years the increase of percentage in what is called the conversion of the heathen is large and noteworthy. But I do not count all this, though no doubt it has its value, when I say that India daily receives the spirit of Christ. I point to the great millions of unconverted Hindus, the leading castes and classes of thoughtful, educated men, the reformers and torch-bearers of multiform Indian society. These men are steadily imbibing the spirit of Christ, and it is useless to deny that their attitude to the Christian missionary is hostile. Their honor for the character of Jesus is ripening into personal love and spiritual acceptance, but their repugnance to what is known as popular Christian theology is complete. It would be unfair to omit to say, however, that the general respect for the majority of Christian missionaries is genuine, deepest always where the spirit of self-sacrifice is most prominent—otherwise about equally distributed among the representatives of all denominations. If the Christian missionary knew what use to make of this personal appreciation, it would be good for him as well as for those who entertain that feeling; perhaps good also for the interests of the Christian mission. But as nothing short of absolute conversion into dogmatic creed would satisfy the proselytizer, the friendly regard, not seldom mutual, ripens into nothing, and is always superficial, if it does not altogether disappear. In India personal relationship is of the highest religious consequence: rightly used, it might lead to anything; unwisely handled, it soon furnishes the cause of antagonism. The first Protestant missionary who ever came out to this country, Christian Schwartz, a Danish Lutheran, by this power of personal influence became the counselor of the King of Tanjore, the ambassador of the East India Company at Madras, and laid the foundations of the first Protestant Christian community in India. In our own days, great missionaries like Dr. Duff and Dr. Wilson found the secret of their success in the same personal influence; but in later times, I am sorry to find, this source of power among Christian workers is at its lowest ebb. Let the missionary try to spread and deepen his personal magnetism.

I must not be understood to mean that the Christian mission is for this reason devoid of importance. As an educational agency, the missionary body is next only to the Government; in some parts of the country the Government is next to it. In drawing attention to the low condition of the Indian woman the missionary is incessant. He establishes girl schools in far-off provincial villages; his wife visits the women of the Hindu household where even the members of the Zenana Mission would be inadmissible. The German Lutheran missions have civilized great inaccessible tracts of the country, not only preaching to the people the Gospel, but teaching them to bake their bread, to make their writing-paper, and to weave their clothes. The missionary is a philanthropist and a servant of the public. But is it that for which Christian missions are maintained? I would not be sorry if it were so. Nevertheless it is not so. They are to convert India; and in spite of the two million and a half native Christians, in spite of all the glowing reports and cheap engravings

of the paradisaical life of the converted heathen which one admires in the missionary journals, India is as far from receiving popular Christianity as is the planet Mars. Can we find out the causes?

Your excellent people seldom care to make a distinction between Christian theology and the spirit of Christianity. The latter, I take it, was left by Christ, and maintained by the humblest and worthiest of his followers in all ages. The former is the result of the controversies and accidents of the Christian Church, the result of law and logic and metaphysical and ethical speculations in the West. I feel no hesitation in saying that most of the Christian missionaries sent out make their theology the ultimate goal of their work. I do not wish to discuss the truth or otherwise of that theology, but only desire to point out that a man may be very theological without being spiritual, and a man may be very spiritual without being theological. And between the two, in Eastern lands, especially in India, the popular preference will be decidedly for the spiritual man. But who is the spiritual man? One with a profound sense of divine nearness, one with the sweetest dependence upon God, some healthy impulse of self-distrust, and the tenderest sympathy for the weaknesses as well as the sanctities of other people's life. The militancy of the Christian propaganda, boast of it as you may, is its fatal disqualification. The more muscular your aggressiveness, the more determined the resistance it will provoke. The resistance in India is seldom as loud as the attack, and the shouting may attract the least stable elements of society, but that does not signify much in the conversion of the land. Undeniably, Islam was more muscular than the American Board, and whole tracts of country became Mussulman; there are about sixty-six millions of Mussulmans to the two and a half millions of native Christians at the present day; the census reports prove a rapid increase of the Mohammedan population; all this does not admit of doubt. But I ask, What perceptible breach has Islam made in the solid stability of the Hindu religion? After the Great Mogul ceased to rule from the throne of Aurangzeb, Hinduism rose in greater organic strength and unrelenting orthodoxy than when the images of Benares had been desecrated and the wealth of the temples had been robbed. Mere muscular, or financial, or even dogmatic religion cannot make much headway in India. We need spiritual power, and we ask you to send out men who have the largest measure of that power.

Why does it so seldom occur in the missionary reports to state what spiritual or moral progress is observable in the vast community of native Christians? I have great esteem for men like the late Rev. Narain Scheshadrai, or Babu Kalicharan Baunerjea, and one or two others whom I could name. But what becomes of the rank and file of the two millions and a half? what reforms do they originate? what labors do they carry on? what advance do they make in the confidence of the great Hindu society? what contributions do they offer to the great world of Christian thought? Yet, truth to speak, I do not have the heart to blame these men. They learn what has been taught them; they preach the doctrines that are prescribed for them; they imitate the ways of life that are laid before them; and thus they live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood. I am grieved at the deplorable misdirection of their energy, for which the Christian missionary, and he alone, is responsible. In an occasional fit of disappointment, one is apt to quote the Scotch professor who, in defining untruth, said there were three species of that unwholesome article: "1. Black lies. 2. White lies. 3. Statistics." It is the spirit of Christ's life that we demand in India: charity, temperance, wisdom, holiness; but they cram us with the sawdust of theology, and rule us with the iron rod of ecclesiasticism. The legal, logical, historical

apparatus of popular Christianity sucks away the very sources of Oriental imaginativeness and sympathy, and turns men into theological automata.

A certain amiable bishop of Calcutta, once speaking before the University of Cambridge to young men who intended to come out as missionaries to India, advised them to study the "philosophy of the Unconditioned." His Lordship seemed permeated with the idea that the Hindus, being reputed as a race of subtle metaphysicians, could not be tackled successfully except in the paths of the Unconditioned. We do not know how many Hindus have been caught in these lonely regions, but we do know that if the learned members of the Cambridge and Oxford missions had broader philosophical culture and deeper sympathy with the traditions of Hindu thought, they would not need to wander into the fogs of the Unconditioned, but could easily secure a better hearing than now from the thoughtful classes of the Indian community. What is the use of mincing matters? The feeling is that we in India need a different order of men as Christian missionaries. The English soldier in India is the finest soldier, the English civil servant is the finest in the race of officials, and the English missionary should be the finest specimen of Christian thinker and speaker. He should have the power, perhaps one ought to call it the genius, of discovering the universal principles of Christianity and embodying them in national ideals.

One signal service which the Christian missionaries did to India was the introduction of the printing-press. Carey, Ward, and Marshman, "the three consecrated cobblers," as Jeffrey called them, were the pioneers of Christian literature in Bengal. They had to settle in Danish territory, because the English authorities would not permit them to abide in Calcutta. They were called the Serampore missionaries. About 1794 they established at Serampore a printing-machine, and at once took in hand the translation of the Bible in the vernacular. Theirs was the first typefoundry, theirs was the first Bengalee newspaper, theirs the first dictionary in English and Bengalee, and from them flowed a steady stream of evangelical literature which well-nigh flooded the Hindu society of the time. That literary activity has now infected the whole country, and no Indian province does so much publishing work as Bengal. The credit of originating such literary vitality is due, above all, to the fathers and representatives of the Baptist Mission. To the growing native Christian community, then a handful, the vernacular Bible and the storm of tracts and leaflets must have been of the greatest service. They were not only strengthened in their knowledge of Christian doctrines, Christian principles, and the history of their faith, but they received a general education which but few of them possessed when they entered the missionary fold.

But if you ask me what religious service all this did to the literary Hindu public, my answer would be that the Christian vernacular literature, in Bengal at all events, is the most serious stumbling-block to the spread of the religion of Christ. Not that the Bible is a disagreeable book, not that thoughtful Hindus are disinclined to the study of foreign religions, not that the Christian missionaries are a race of persecuted innocents, but because the translation of the Bible is so atrociously bad, and the language so utterly outlandish. Now, the vernaculars of such progressive races as the Mahrattas and Bengalees are being perpetually refined and broadened. A thorough revival of letters has taken place during the last half-century. To the endless resources of the Sanskrit classics, now studied in the universities, the endless and increasing resources of English literature are daily added, and the double culture results in the grace and improvement of the vernaculars which already exercise a mighty influence in every kind of national unity. Strange that the Christian vernacular literature has neither part nor lot in this new power. The old prehistoric jargon in which the Methuselahs of Protestant missions embodied their raw Calvinism with the aid of a few subservient native pundits is still the current coin of the missionary market, and people in general feel that they are debauched when they touch it. The missionaries are all English-speaking people; they have a

high-souled contempt for the language and literature of other nations; the patronage they extend to the vernaculars is enough condescension to an inferior people. If the translations and tracts which they are good enough to issue are not liked by those people, why, it is so much the worse for the people themselves: they have ceased to understand their mother tongue! It is difficult to convince these unreasonable proselytizers that they must learn to talk as the people themselves talk before they can hope to make their ideas intelligible. I have repeatedly urged the re-translation of the Bible, always receiving virtually the same answer: It is impossible to render an infallible book into foreign idiom. I ask whether liberal Christians in America and England cannot organize something to give India decent vernacular editions, if not of the whole Bible, at least of some parts of it both in the Old Testament and the New. There is no denying that the Christian missionaries are a painstaking body, and if they could only be made to see their duty in the matter they would do it. I take it that people at home will show it to them better than we can hope to do here.

The theological formalism spoken of before, upon which the missionary bodies insist so much, spreads from opinion and sentiment to manners and personal habits on the part of their converts. It is said that the Englishman will eat no ham but his Yorkshire ham, no cheese but his Cheddar and Stilton cheese. He would rather starve than thrive upon foreign commodities. But is that any reason why native Christians should be encouraged to eat cheese and ham, and, what is worse, drink detestable English liquors? The great complaint against the Christian missionary has been for a long time that he denationalizes our people. It always creates a sore feeling that as soon as a man changes his forefathers' creed he changes the forefathers' manners and usages also; he dresses and diets and behaves himself as if he were something of a European. He sometimes goes the length even of engraving an English name to his own family name, and buds forth into a freshness of being which causes an equal confusion among Europeans and Indians alike. I repeat, this is no fault of the convert himself, but, directly or indirectly, the doing of his missionary guardian. The fact is that the zealous evangelist not only regards the religion of this country as heathenish and bad, but regards also the very modes of life, the very names of the people, as more or less heathenish and bad. He wants to make a clean sweep of everything he finds here, and transform his spiritual progeny into an entirely new edition of human nature. He forgets that no nation on the face of the globe is more conservative of its social customs than the Hindus, and any one who cuts away the bond of those common customs cuts away the whole connection between himself and his parent society. Such isolation means the death of every great cause.

I recommend, therefore, that native Christians be typical Hindus in everything but their religion. How does it happen that other non-Hindu communities, like the Sikhs, the Kabir-Panthis, and various Vaishnabite and Tantric sects, are included within the fold of all-embracing Hindu society, and why is it that native Christians alone are rigidly excluded? The reason is, they exclude themselves; they are denationalized and alienated by a foreign training. In China the missionary is obliged to don the mandarin costume and cultivate the pigtail; that is perhaps because China is a free country and India is not; but a similar spirit of concession would help the cause of Christianity all over the East. Perhaps it ought to be acknowledged here that a few eminent native Christians are alive to the shortcoming here pointed out, and have banded themselves to resist the stream of foreign tendency; but they do this rather as a protest against missionary teaching, and thus help to bear out the truth of our criticism.

Another serious matter in Christian missionary work is the internal discord between European missionaries and the most intelligent of the native Christians. In a caste-ridden country like India, the spirit of Christian brotherhood ought to be the most prominent attraction of the new

faith. But what is the fact? Not only do denominational hatreds between Catholic and Protestant, between High-Church and Dissenter, between the Salvation Army and all the rest, serve as an object-lesson to injure Christianity, but the relations between the missionaries themselves and those they have converted are anything but exemplary. The first charge commonly made is the social inequality between the white and black members of the Christian Church. Mr. Joygobind Shome, the editor of the Bengal "Christian Herald," the organ of the native Christian community in the province, himself a native Christian of long standing, speaking before the Calcutta Missionary Conference in 1893, thus comments: "It must be confessed that there is little or nothing of the Christian brotherhood exhibited in this country to attract the non-Christian into the Church of Christ." He points out how different orders of native Christians decline to sit together at a common meal, and then says: "The English or American Christians do not show a better example. One seldom sees English and Indian Christians joining each other at the social dinner. The tea-party is the utmost goal now at which the Indian and European Christians meet socially, but so far as the dinner-party is concerned, the Indian Christian is excluded from it about as rigidly as the Sudra is excluded by the high-caste Brahmin." It is rather amusing to find out in Mr. Shome's statement that the Indian missionary, on his own part, is treated about equally ill by the great English official. Canon Taylor relates the story of a butler who refused to serve at the table of an English civil officer because he had invited to dinner an Indian missionary, who, in the butler's opinion, was not sufficiently high in the social scale. Mr. Shome thus winds up: "The Fatherhood of God and the brotherhood of man are two grand doctrines, no doubt, but if we descend from grand Christian dogmas to the modern Christian life as a whole, do we not find written on it 'Ichabod,' the glory is departed!" The native Christian worker complains of the inequality of pay between himself and his English colleague, and instances are not unknown of promising men having left the field with a sore heart for that reason. We are told: "Intermarriages between English Christians and Indian Christians have occasionally taken place, but the Englishman or Englishwoman who has married an Indian has been invariably cut off from all social intercourse with his or her own race for this offense. If there were real brotherhood between an English Christian and an Indian Christian, I should expect a better state of things."

All these, and such other facts, prove that Christian missionary work in India ought to be carried on somewhat on different lines. That the work is good I have never doubted; I have always said we cannot get along without the missionaries. Criticism of a good work is at no time a pleasant duty, but that the good work might be done better is the only motive which induces me to say things which perhaps will cause some pain to men whom I really respect. Deal with the subject as I may, I cannot hide from myself the obstinate conviction that Christian missionaries can never hope to do their work as they should until they admit into their sympathy and confidence prominent Hindus, men who perhaps are outside their denominational limits, but who, in their hearts, wish them well. Their co-operation should be sought, but, above all, a greater nearness should be sought with the spirit of Him who said: "Those who are not against us are for us."

The New York "Evangelist" has started a novel and interesting "plébiscite" on the best Sunday-school books. Every one familiar with this literature and with Sunday-school needs is invited to send to that paper before June 30 a list which, in the reader's opinion, constitutes the "100 best Sunday-school books for children between the ages of twelve and seventeen." Blank forms are mailed on application to the paper at its office, 33 Union Square, New York. It is hoped that this "plébiscite" will do much to winnow the wheat from the chaff in Sunday-school literature, and that it will enlist the interest and co-operation of pastors, superintendents, librarians, and "reading committees" all over the country.

The Overproduction of Educated Men

By Prof. George H. Schodde

The old saying that a little learning is a dangerous thing must seemingly be changed to read that a good deal of learning is also a dangerous thing. At any rate, in our day and date there has sprung up a semi-social problem that is as unique as it is difficult of solution. It is the overproduction of technically educated men. Especially on the Continent, the supply of men in all the leading professions is vastly in excess of the demand. The problem of a "learned proletariat" is, in Germany and elsewhere, causing almost as much trouble as is the social and economic proletariat. On the face of matters it looks odd that ignorant Russia and enlightened Germany should agree on one policy on educational matters, namely, the desirability of reducing the number of students in attendance at the universities. Yet here, as is often the case when two persons do the same thing, it is not the same. Russia is afraid of education; Germany sees that there is danger in having too many men educated for the higher walks and stations in life whose services cannot be utilized by the State and by society. Years ago Prince Bismarck in Parliament uttered words of warning against a "rabble of college graduates." Matters have become a good deal more serious since in the Fatherland, and the state of affairs has called forth careful discussions from the pens of such statisticians and authorities on social problems as Dr. R. Bünger, Professor Conrad, of Halle, and Professor Lexis, of Göttingen.

The plain fact in the case is that the professions, one and all, in Germany and in some other countries, notably Greece and Denmark, are more than overcrowded. A German graduate who has spent his nine years at the gymnasium or college, and his four or five years at the university, must generally wait years before he can secure even a modest position. Even in the department of theology, which has been the least crowded, young candidates by the score are compelled to teach country schools for years before an opening can be found for them. In law and medicine things are much worse. The increase in the number of university students during the last decade has been vastly in excess of the increase of the population. For several years the Government has been systematically at work in Germany trying to reduce the number of students. To a certain degree it has succeeded. Three years ago the high-water mark was reached in an enrollment of a little more than 30,000. Now it has receded to 28,053, and, as the slight reduction is reported each term, the official and other papers openly acknowledge their pleasure at this. These data can be best understood when it is remembered that the German university does not occupy the grade held by the American college or "university," but that held by such post-graduate courses as those of our theological seminaries, medical colleges, law institutions, and other technical faculties. Students of this grade in Germany average 57 to every 100,000 inhabitants, or fully two or three times as many as the country naturally needs.

To make matters worse, it must also be remembered that the education given at the German universities is exceedingly technical, preparing a man for only the one chosen calling of his life. The famous schools make excellent specialists, the best produced in the world, but not a set of men who can adapt themselves to the various ups and downs of life if they cannot be utilized in their own particular fields. As a result, Germany is full of finely educated men, who have given their best years and their means to prepare themselves for useful careers in their chosen profession, and who find, at the end of their course, that they are not wanted and not needed. It often is a source of surprise that so many educated Germans find their way into the ranks of the Socialists and other classes discontented with the State and with society. The problem of a "learned proletariat" amply explains this phenomenon. Quite naturally do such disappointed men throw the blame for their failure on the State which has in a thousand ways encouraged the cause of higher

education, by spending millions every year on the universities and similar institutions.

One method for solving this peculiar problem has been adopted by Germany in refusing to permit the establishment of new university feeders in the shape of colleges and preparatory schools. In this way it looks, on the face of matters, as if Germany, the leader and greatest among modern nations in regard to education, were antagonizing the cause of higher education. And such is actually the case. There are, however, at present already about one thousand schools in the Fatherland leading to the universities; and, on the other hand, it seems that the learned ranks are to be augmented yet further by admitting women to the universities. Within the last six months no fewer than three women's colleges have been established in Germany—one at Carlsruhe, a second in Berlin, and a third in Leipzig. The indications are that in a decade women will be admitted to Germany's universities as they are to those of Switzerland, Denmark, Norway, and some other European countries.

Another way of decreasing the university attendance is by refusing to admit any but gymnasium graduates—*i. e.*, those who have taken a full classical course. This excludes the graduates of the *Real* schools—*i. e.*, the scientific schools. What the eventual solution of the "learned proletariat" problem will be, only a prophet or a prophet's son can foretell. But it is a vexing and perplexing question that naturally interests all friends of education, who will be on the *qui vive* to see what Ariadne thread will lead out of this labyrinth.



The Spell of Style

The reality of art is constantly affirmed by the sudden flaming of the imagination and the swift response of the emotions to its silent appeal. Whenever a real sentence is spoken on the stage, what a silence falls on the theater! Something has gone home to every auditor, and the hush of recognition or expectancy is instantaneous. There is, perhaps, no scene in the modern lyrical drama which is more beautiful in its suggestiveness than that in which Siegfried strives to comprehend the song of the birds, and vainly shapes his stubborn reed to give them note for note. The light sifts down through the trees; the leaves sway gently in the current of air, rising and falling as if touched by the ebb and flow of invisible tides; the sound of running water, cool, pellucid, unstained by human association, steals in among the murmurous tones; and in the midst of this mysterious stir of life sits Siegfried, pathetically eager to catch the keynote of a harmony whose existence he feels, but the significance of which escapes him. The baffling sense of a music just beyond our hearing continually besets us, and, like Siegfried, we are forever striving to master this mysterious melody.

There is in all artistic natures a conviction that a deep and universal accord exists between all created things, and that beyond all apparent discords there is an eternal harmony. This fundamental unity philosophy is always searching for and art is always finding, and the thrill which runs through us when a perfect phrase falls on our ears, or a new glimpse of beauty passes before our eyes, is something more than the joy of the æsthetic sense; it is the joy of the soul in a new disclosure of life itself. There is a deep mystery in this matter of harmony and of its power over us: the mystery which hides the soul of life and art. If we could penetrate that mystery, we should master the secret of existence, and find truth and beauty, life and its final expression, so blended and fused that we could no more separate them than we can separate the form, the color, and the fragrance of the flower; for they have one root, and are but different manifestations of the same vital force.

The psychologists tell us that every man has a rhythm discoverable in his walk, gesture, voice, modulation, and sentences; a rhythm which is the natural expression of the man when all the elements of his nature come into har-

mony, and the inner and outward, the spiritual and the physical, flow together in perfect unison. At rare intervals such a man throws his spell over us with written or spoken words, and we are drawn out of ourselves and borne along by a music of speech which touches the senses as delicately and surely as it touches the soul. Such a nature has passed beyond the secondary processes of the intellect into the region of ultimate truth, and speaks, not with the divisive tongue of the Scribe, but with the authority of Nature herself. For the power of the masters is a mystery even to themselves; it is a power so largely unconscious that the deepest knowledge its possessor has of it is the knowledge that at times he can command it, and at other times it eludes him.

"I know very well," says Lowell, "what the charm of mere words is. I know very well that our nerves of sensation adapt themselves, as the wood of the violin is said to do, to certain modulations, so that we receive them with a readier sympathy at every repetition. This is a part of the sweet charm of the classics." It is a part, indeed, but only a part; the spell is deeper and more lasting, for it is the spell which the vision of the whole has for him who has seen only a part; which a sudden glimpse of the eternal has for him whose sight rests on the temporal; which a disclosure of perfection has for him who lives and strives in a world of fragments. The tones of the violin get their resonance and fullness from the entire instrument—from the body no less than from the strings; and the magical melody which a Paganini evokes from it is the harmony of a perfected violin. In like manner, the magical spell lies within the empire of that man alone whose whole being has found its keynote and natural rhythm.

This lets us into the secret of style—that elusive quality which forever separates the work of the artist from that of the artisan. For the final form which a great thought or a great emotion takes on is as far removed from accident, caprice, or choice as are the shape and color of the flower. It was ordained before the foundations of the world, by the hand which made all life of a piece and decreed that the great things should grow by an interior law, instead of being fashioned by mechanical skill. Body, mind, and spirit are so blended in every work of art that they are not only inseparable, but form a living whole. Not only is the Kalevala, in idea, imagery, and words, a creation out of the soul of the race that fashioned it, but its meter was determined by the actual heart-beat and respiratory action of the men who, age after age, recited it from memory. Every original meter and all rhythm have their roots in the rhythmical action of the body; language, arrangement, and selection, in the rhythmical action of the mind; and emotion and passion, in the currents of the soul: so that every real poem is a growth of the entire life of a man; and the spell of its deep harmony of parts, as well as its melody of words, is compounded of his very substance.

This spell, which issues from all art, resides in no verbal sleight of hand, no tricks with phrases; it is a sudden flashing out of the perfection at the heart of things; and we are thrilled by it because in it we recognize what is deepest and divinest in our own natures. If this spell were at the command of any kind of dexterity, it would be sought and gained by a host of mechanical experts; but it is the despair of the dexterous and the strenuous; it is as elusive as the wind, and as completely beyond human control. Nothing is more certain than that Shakespeare has a style; he has a way of saying things so entirely his own that one is never at a loss to identify his phrase in any company; indeed, it is not too much to say that if some stray line of his were to come to light, with no formal trace of authorship about it, the great poet would not be despoiled of his own for an hour. And yet no one has ever imitated Shakespeare! The Shakespearean idiom is absolutely incommunicable. The secondary work of Milton has often been copied; it is, indeed, easily imitated, for it is full of mannerisms; but Shakespeare, in the processes of his spell-weaving, is no more to be overtaken than is the tide of life silently rising into leaf and flower. At his best, Shakespeare is magical; he is beyond analysis or imitation; he has come into such touch with nature that the inner harmony, the ultimate

music, becomes audible through him. When the real significance of style dawns upon us, it is not difficult to understand the spell which resides in this perfection of phrase, nor the eagerness with which men pursue it. The true artist lives in the constant anticipation of seeing life as it is, and putting the vision into words that bring with them the power and harmony of that tremendous revelation.

H. W. M.



A May Morning in Central Park

By Francis S. Palmer

It was early on a May morning when one who loves the title of naturalist (though it is doubtful if the more deeply learned students of beetles and birds and plants would recognize him as a comrade) left his home on the West Side and walked to the Park. Few people were stirring, and the morning quiet was broken only by the jingle of horse-cars and the irritating rush of the elevated. It was a relief to escape this latter sound by entering the green ways beyond Eighth Avenue.

Here all was still and peaceful. Soon one was lost behind rocky knolls, and thickets, and grass-covered slopes; only here and there some towering pile, like the Dakota flats, showed through the trees, being veiled and softened by the delicate spring foliage. The streets with their rows of aggressive, many-colored houses, the avenues with their tall apartment buildings, were remembered as foreign, artificial regions that lacked the homelike qualities of this place where nature still lingered. The squirrels—in summer at least—seem to have the advantage of their fellow New Yorkers.

The naturalist had hardly stepped on to the asphalt path when a flock of pigeons swept over him. They seemed to have been frightened, and, on looking about for the cause, he saw a gray bittern which was just closing its wings as it settled down on one of the trees at the edge of a pond. A pair of bitterns are said to nest in the wilder portion of the Park, but are seldom seen. The pigeons had not learned to know them either, for this morning the harmless, long-billed bird had evidently been taken for a hawk. In the pond below, swans and Canada wild geese were swimming; and on the green slope opposite, two spotless white ducks were standing in the sun and quacking deliberately. From thickets above and to the east, sounded the harsh cries of peacocks. Several of these birds (they are hardly more interesting than the lay figures of wax that stand gorgeously draped in a milliner's window) were still on their perches in the spreading branches of a catalpa-tree; others were feeding on a liberal supply of corn that had been thrown in a pile on the sward. Uninvited guests were also at this breakfast-table—pigeons and blackbirds and squirrels. The peacocks showed an especial aversion to these last, and every few minutes one would spread its tail, trail its wings, and—with all the dignity of a drum-major—would charge a squirrel: the squirrel would retreat, only to return again.

A few sturdy English sparrows hovered on the outskirts and pounced upon broken bits of the grain. Apart from the driveways there were not many of these much-abused sparrows in the Park. Their natural home seems to be in the street and drive, which they enliven with their cheerful twitter and brisk ways. The tradition that they drive off robins could not be substantiated this May morning; for on several occasions sparrows were seen attacked and chased by robins. Indeed, no one familiar with the bold, pugnacious disposition of the robin can conceive of its being driven away by a bird not one-third its size. With our more delicate and shy native birds the sparrow seldom comes in contact; for the home of the song-bird is the field and thicket; the home of the English sparrow is the street. If every sparrow was hunted to its death, our city streets would not be filled with orioles and thrushes.

In the portion of the Park called the "Ramble," squirrels—hosts of them—were astir, digging in the moist mold, sitting on their haunches to nibble the nuts and bits of

root they had unearthed, running over the ground with quick, tense movements, leaping gracefully through the tree-tops. Others lay along the branches sunning themselves; and these looked so tranquilly content that the naturalist found a sunny bench and followed their example. Now that he was quiet the more timid life revealed itself. A rabbit, which would soon retreat to its burrow and the enjoyment of its long daily nap, hopped out of the bushes for a moment; then, seeing that the bench was not empty, scurried back again. A pair of hermit-thrushes, soft-colored and daintily formed, made unobtrusive movements in an adjacent thicket. They were quiet and shy, even for their shy kind, and doubtless were subdued by the secret of a building nest. In a bush was a tiny silvery ball of lint and straw; and on looking closer the head of a yellow warbler was seen thrust over the top of her nest, her black eyes glancing about sharply and proudly. As yet the Park lacked that universal vivid green which makes it almost monotonous a few weeks later. Through the young foliage one could trace the branches and twigs of the trees—this effect being especially pleasing in the case of the white birches. On some poplars the leaves were the size of a mouse's ear, which (as fishermen know) is the sign that tells the guides when salmon-trout should be "running" in Adirondack lakes. Many shrubs and trees were in bloom, making contrasts of purple and white and yellow and red. Magnolia-trees were full of luxuriant pink flowers, seeming actually to droop with the weight of the broad, thick petals. The grass was close-set and richly dark; this, taken in connection with the weather of the first week of the month, recalled the New England farm-saying:

Cold, wet May,
Barn full o' hay.

Now the six o'clock whistles were blowing, and other life than that of birds and beasts was abroad. A heavy yet brisk step sounded on a path. It was a workman, evidently a mason, going to his work on one of the many buildings rising on the West Side. His face lacked that expression of content which is supposed to go with honest toil; perhaps he was thinking of a sick child and the want of money to provide for it—one of the blessings of the poor being that, in case of sickness in the family, the doctor's bill must be thought of first of all. The man trudged by with bowed head, his pipe leaving behind it a pungent odor of cheap tobacco. A troop of street urchins appeared; they were chasing the squirrels, hunting for birds' nests, and keeping a sharp lookout for the gray-coated policeman. Although they were bent on doing everything that they should not do, it was hard not to have some sympathy for these little rascals who were deprived of a boy's rightful heritage—the field and wood and stream. Beyond some low, green bushes the flower-laden branches of a magnolia swayed suspiciously, but just then the occupant of the bench was not in a mood to interfere. A moment later there was a shout, and a policeman came hurrying across a lawn. The boys dashed out from behind the green bushes, each one carrying a spray of magnolia-blossoms which he had torn from the tree. The policeman did not pursue.

"I s'pose you didn't see what they was up to," he said as he passed the bench. "If we policemen an' other decent people didn't look out fur 'em, the scamps 'ud spoil the whole place!"

Which observation gave the naturalist a feeling of having fallen very far short of the standards of decent people.

A bridle-path was near, and along this came a horse-man, "smart" and English as to clothes and mount—perhaps some broker taking an early trot to clear his head for the manipulations of these trying days.

Shortly after he had passed, a riding-class of girls, very slim and trim in their black habits, came into sight, their master with them. Plainly they were beginners, and their slight awkwardness may have explained why they chose to take their lesson at an hour when the Park was almost deserted. Just here seemed a quiet spot, and the riding-master put them through a little drill, teaching them to guide their horses and turn them easily and gracefully.

Perhaps the naturalist was discovered; at any rate, they were gone of a sudden, galloping off lightly like a startled herd of antelope.

The next person to come by was on foot: a boy, whose fresh face and wondering eyes proclaimed him a newcomer from the farm. There was an honest shrewdness about him which promised the success that every country boy dreams of finding in the city. This one had not forgotten frugal country ways, for he was breakfasting off a loaf of bread from which he cut thick slices with his jackknife. It suggested that famous entry of young Ben Franklin into Philadelphia at the time when his success also lay before him.

The boy's loaf put the naturalist in mind of his own breakfast, and he rose and went back to the world of asphalt and cobblestones.



Concerning "Saturday Night"

By Jane Marsh Parker

In several of the leading inland cities of the State of New York, where the large dry-goods houses are kept open on Saturday night, some of the woman's clubs have petitioned the proprietors of the same to lead in what they hold would be a municipal reform—the closing of the stores on Saturday night. This, it is urged, would be for the best interest of the salesmen, and particularly of the saleswomen. In the majority of cases the movement has been defeated by the refusal of some one great establishment—the "Wanamakers" or "Macys" of the inland town, as a rule—to grant the petition.

Saturday night has peculiar features in most of our cities, characteristics unknown in New York, Philadelphia, Boston, and a few other places, where the great commercial houses close at noon, and an army of paid-off men and women spend their earnings at night in the little shops, and too often the saloons, of the by-streets and suburbs. Saturday night is, for the majority of wage-earners in all cities, the time when they lay in supplies for the coming week; when the poor man's wife may leave her little children for the outing she devotes to marketing and shopping—happy if the good man may go with her, and if a little thrifty cheer may be indulged in.

In the many cities where the great dry-goods houses and similar first-class retail establishments are kept open on Saturday night, the great crowd of wage-earners, with their week's earnings in pocket, are naturally drawn to the main thoroughfares of the town. The great bargains of the big dry-goods houses are for them that night. The sidewalks of the main streets are a solid procession of "the people;" their objective points, the "bargain counters," the great grocery houses, the musée and cheap theaters, and other attractions which are especially prepared for the entertainment, if not the betterment, of "the people."

A crowd that has money in pocket, honest earnings, is a different crowd from one that has nothing to spend. What a good-natured crowd is that of Saturday night, all in all! Now the baby is to have a cap, the boys new shoes; the little account-book wherein the mother has carefully "figured up everything" through the week is in hand, and she refers to it constantly; the doctor's bill must not be forgotten, and other items which tax to the utmost her gift in doing problems of subtraction. How she enjoys the bit of an outing, chatting with friends, and, above all, seeing the wonderful bargains even if she may not buy! Strolling slowly through the wide aisles of the great dry-goods house, she gazes upon the display of cheap dress-goods, millinery, wraps, and all the rest, with positive delight; and, if she must needs make a purchase, are not her chances of getting her money's worth far better than if she had to buy at the little shop in the suburbs?

Now, the multitude of poor women who must do their shopping on a Saturday night are greatly indebted in many ways, whether they are aware of it or not, to the great dry-goods houses kept open for them especially. The woman's

clubs would close these stores—that is, the big houses on the main streets. Their plea is made largely in behalf of the saleswomen who stand behind the counters—five hundred saleswomen, perhaps, to five if not ten thousand women who must do their shopping Saturday night.

Then the peculiar features of Saturday night—even the discreditable ones (and they are many)—are largely charged to the great dry-goods houses by the petitioners. These houses could do much in abolishing those discreditable features if they would close their doors, say the club-women. Then the great crowd would not concentrate on the main streets; it would be largely dispersed in the byways and the hedges. Is it just to keep saleswomen behind the counters so late Saturday night, and that without extra pay? What wonder that they do not get to church Sunday morning? What is the influence of those firms that systematically keep several hundreds of women from church? All these questions and many more have been discussed in the club meetings. The emotional element, as usual, has been in the ascendancy, and the petition has been approved by a large majority in most cases.

"Do you know what you ask?" said the head of a firm returning the petition without having signed the compact appended. "It is that we give to your whimsey twenty-five thousand dollars a year. And then how have you mended matters? You have only driven our Saturday night trade to the little stores that will spring up like mushrooms in the by-streets and the suburbs. . . . Our saleswomen are discharged promptly at ten minutes before ten. We do everything we can for their comfort. Wages, as intelligent women all know, are regulated by laws of supply and demand, not by individual theorists or woman's clubs. When it is not for our profit to keep the store open on Saturday night, we shall close it. That is business. We are a business house, not a charitable institution. As for the church-going of the saleswomen, the great majority of them are in church every Sunday morning; some are teachers in the Sunday-school. Staying at the store until ten o'clock should not keep them from church, if being out until a much later hour at the theater and the like does not interfere with the church-going of club-women."

"But Saturday night as it is in our city," urged one of the delegations, "gives us such a provincial air. We are like a huge village on a Saturday night." Municipal pride ought to bring about a change, she said—nothing marks the progress of a city like the disappearance of "Saturday night." And, then, why should the big houses, the great syndicate establishments, in absorbing as they did all the trade, deprive the petty merchant of the special custom he would have only for the large stores? Competition with the great houses was impossible. Did they not paralyze commercial development, were they not mammoth examples of selfishness, building their success on the defeat and failure of others?

The ethics of competition the merchant would leave to the discussion of the woman's clubs. The question he had answered in declining to sign the compact simply was, "Is it in the interest of working people generally that the great dry-goods houses should be closed on Saturday night?" He could say a great deal, if he would, upon the development of individual enterprise in the employees of the syndicate houses, so called; upon what they did in enabling men who could never stand alone in a business venture to become successful heads of departments, safe from the cyclones of trade. The great dry-goods houses were aggregations of little stores. How many of their customers, or their clerks, would go back to the old methods, say of thirty years ago?

Saturday night, as a rule, is the one night of the week when the club-women of the inland cities do not care to be on the main streets, or to enter the great dry-goods stores, for all the attractions of the special bargains. But before deciding that the stores should be closed, it is well that the petitioners make a study of the Saturday night crowd. That must be done from the sidewalk, not from my lady's carriage. Before undertaking the abolishment of anything, is it not well to study it thoroughly and without prejudice?—particularly if its loss is to be regretted by

a considerable number, who acknowledge no good cause for giving up what they prize.

If one is fastidious about being jostled by unsavory folk, and cannot bear to overhear an occasional rough and even coarse greeting, the Saturday night stroll down the main street to the great dry-goods house bids fair to be a disagreeable experience. But it is necessary for an understanding of this subject. It is truly a "people's crowd"—men pushing baby-wagons; women with big baskets; lounging loafers in squads; simpering, hurrying young girls in pairs; gamins recklessly chasing each other; Darby and Joan in many phases; housemaids in their Sunday best—a picturesque procession, with no end of "studies" for the artistic eye. "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" These are not fashionable people, 'tis true. The Sunday reading they are buying you would not have in your house. You could not read it: neither can they read yours. They are having their weekly recess, and you are not asked to play with them, only to look on.

Within the spacious vestibule of the great store the heat is tropical. Let us suppose that this Saturday night is a fortnight or more before Christmas. The vestibule is filled with baby-wagons, a baby asleep in each, two babies in some of them. The wrappings of these babies tell a great deal. Baby is safe and warm, and mother is inside, knowing that the check-boy at the door will summon her if needed. Inside, the counters are lined with customers. How continuously the little change-cars speed over their tracks up to the row of change-makers, whose hands seem to be playing upon a piano! These little change-cars never carry lighter weight than on Saturday night, nor make so many trips in all, each customer spending on an average hardly more than one dollar. Not a few of the crowd are simply sightseers. This is their Palace of Delight. They drop down for a bit of rest on the seats provided, and gaze about them as if at the World's Fair. Such flannel for twelve and a half cents a yard! Such pretty baby-caps, "only twenty-five cents!" And then the candy—if one can be so extravagant—and the display of cheap table and kitchen ware; the new coffee-pot, so cheap, and a cup of hot coffee thrown in; the framed pictures on the art floor, the elevators, the grand staircase, the patient salesmen and saleswomen—why, isn't the great store carrying on a mission that ought not to be abolished!

Look carefully at the faces of this crowd, and at their hands as well—few of them wear gloves when once at the counter. Honesty is written on face and hand, and that pathetic, patient endurance that makes a poem of the face of the poor. Here is your chance to see the typical wage-earner at his best. (Yes, we do need a pronoun that shall express personality without denoting the gender.) May we not be confident of our country's future? These are the bone and sinew of our Republic. These have felt the hard times as you and I did not, and in silence. Mark the expectancy in these tired faces. Here is hope of better days. It is the hopeless poor we may dread. Blessed are we in having as yet so few of them. These are wage-earners; they mean to get their money's worth. How quiet and self-contained they are! Even the "bargains" do not surprise them; these they expected, as a matter of course. The superintendence of the crowd is perfect. The disorderly must behave themselves here, and they do. Do you really want to close this store against this multitude on Saturday nights? What better has been given them, or will be? Why have we not learned something for their benefit of the Salvation Army, that enlivening feature of the main thoroughfare on a Saturday night, drawing, like a magnet, a considerable part of the crowd to follow in its wake, gibing it may be, but some there are who listen eagerly to the singing, and stand hushed through the prayers? It is a suggestion. Here is the multitude, weary and a-hungred. Have we naught to give unto them?



Fine sense and exalted sense are not half so useful as common sense.—*Pope.*

The Deaconess Movement at Home and Abroad

By Florence E. Winslow

In the primitive Church the work of a deaconess was simply the work of a true woman. From ancient writers it would seem that the deaconess stood side by side with the deacon, receiving the same ordination, doing the same work, enjoying the same honor. A deaconess was a fully developed type of Christian womanhood, a natural expression of the orderly life of the Church, and held no exceptional monopoly of woman's work and function. Although we know little of the scope of her work, we do know that in the time of Chrysostom she occupied a position of honor and influence, that traces are found of the existence of the female diaconate in the histories of the Eastern and Western Churches for from nine to twelve centuries, and that, after so long a period of usefulness, this ancient and Apostolic order perished.

Asceticism took the place of a primitive Christianity which consecrated family life, and it came to be believed that special sanctity belonged to celibacy. Soon all aspirants to holiness vowed themselves to a single life, the separation of religious women into nunneries followed, and the deaconess, with her free and helpful life, was lost to the Church.

The idea of the sister is essentially different from that of the deaconess. A sister holds no commission from the bishop or other Church authorities, and belongs to no Church order, while a deaconess is one of the Church officials. The sister is of the sisterhood, the deaconess of the Church; the former is bound by a vow of obedience to her superior, and is often committed, in intent and general acceptance, to the continuance of a single life. The deaconess takes no vows, and owes no obedience to a superior.

In organizing the work of Protestant women among the poor on the Continent of Europe, half a century ago, Pastor Fliedner knew that in primitive churches large numbers of consecrated women were employed; that over forty deaconesses worked at one time in the mother church of Constantinople, while as many as six were employed in one of the small suburban churches.

Fliedner gained his inspiration from Elizabeth Fry; from her he learned that a fitly trained woman can find access, and bring healing, where no man can penetrate. He answered the cry for help which went up from the prisons and hospitals of Europe, by restoring to the Church the deaconess of the primitive time, whose twofold aim in her work, that of temporal and spiritual helpfulness, enabled her to work out many of the problems of Christianity in its relations to social economics. The story of how Fliedner took victims of all classes from a city life, and placed them in small houses in the country, founding, successively, a home for female convicts, an infant school, a hospital, and a deaconess house, is told as "the romance of charity." Gertrude Reichard, on October 20, 1836, was the first to enter the Raiserswerth Deaconess House. About five hundred deaconesses now live in the mother house, while thousands of trained women have gone forth from its doors to do the work of Christ throughout the world. Fliedner believed that he was restoring to the Church an ancient Apostolic order; that the Church of to-day requires the labors of a female diaconate, and that, in order to secure efficiency, deaconesses must be thoroughly trained. At Raiserswerth deaconesses are trained either for nursing or for educational work.

The probationer is elected to the office of deaconess by a majority of the resident deaconesses; she takes no vow, may return home at any time, and is free to marry. Deaconesses serve (1) as servants of the Lord Jesus; (2) as servants to the poor and sick; (3) as servants to each other. The training-time varies from six months to three years. Deaconess houses are scattered over France, Switzerland, Germany, and Sweden. Noted houses are those of Zurich, Strassburg, and Utrecht; those at Paris and Eschalons were founded in 1842 and 1843.

The Mildmay deaconess work was the first of its kind

in England. It was begun on a modest scale in 1860 by the Rev. William Pennefather, a clergyman of the Church of England. The Mildmay organization is characterized by great freedom and simplicity; its students, imbibing its elasticity, show a happy facility in adapting themselves to varied work. Bound by no vows, they are inmates of the Home for as long or short a time as they please, some who have home ties giving but a month or two out of the year to systematic work. Those living in the house are subject to no rules, but each is trusted to expend her time to the best advantage. All Home arrangements are directed by a clergyman and his wife. The deaconesses go to outlying missions and carry on ragged schools, Bible classes, night schools, cottage meetings, and house visitations among the most degraded classes of London.

The London Diocesan Deaconess Institution, founded in 1861, was continued under the inspiration of Bishop Tait, who ordained its deaconesses. Besides those mentioned, some eight or ten deaconess houses in connection with the Church of England exist. A non-sectarian deaconess institute, founded by Dr. Laserson in 1867 at Tottenham, now employs over seventy deaconesses, and the Wesleys support the famous West Central Mission, directed by the Rev. Hugh Price Hughes, and a school for the training of deaconesses at Halifax, England.

The first deaconess work in America was Lutheran and foreign. Pastor Fliedner brought to America four Raisenwerth deaconesses, whom he established in a hospital in the parish of the Rev. W. A. Passavant in Pittsburg. Louise Matthews, the first American deaconess, was ordained in 1850; but for some reason the work was not widely influential, and in 1884 another Lutheran effort established deaconess work in Philadelphia; for this the fine Mary Drexel Home was erected by Mr. J. D. Laukenau, at an expense of a half-million dollars. The Rev. Dr. Spaeth has charge of this successful work. The institution is practically an offshoot of Raisenwerth.

It was in the Episcopal Church that the first distinctively American movement towards the revival of the ancient order of deaconesses began. The Rev. Horace Stringfellow, D.D., whose death occurred but a few months past, while rector of St. Andrew's Parish in Baltimore, in 1855, founded an order of American deaconesses, whose aims and methods of work were those employed to-day. Dr. Stringfellow wrote of them: "The deaconesses look to no organization of persons to furnish pecuniary aid; their efforts have been to minister to the suffering and destitute sick whom God has chastened, who require in their penury and desolation constant care and continual ministrations." These women also carried on a school for vagrant children, and conducted St. Andrew's Infirmary. A form provided for setting apart these deaconesses included the giving of the right hand of fellowship by the applicant both to the bishop and to the head deaconess, who was nominated by the bishop and elected by the united deaconesses, and in whom was vested the government and regulation of the society. Annual meetings and simple rules of discipline were provided for, and any deaconess could resign on six months' notice. The movement included three classes of women—probationers, united and associate deaconesses; the latter lived at home, giving part of their time to the work. In 1864 Bishop Wilmer organized at Mobile, Ala., a similar movement, and in 1862 the Bishop Potter Memorial House in Philadelphia was turned into a deaconess house; this house, intended to supply the pressing need for women workers, was the result of the labors of the father of the present Bishop of New York.

In 1871 the Deaconess Association of Long Island was organized. In the same year the Board of Missions of the Protestant Episcopal Church officially recognized the work of the deaconess, with a proviso suggested by Bishop Potter. "Let it be," he said, "distinctively kept in view that our American Church has recognized and accepted such organizations as agencies for a higher and more unreserved type of Christian activity, and not as refuges for a merely contemplative pietism; as enrolling women to be true yoke-fellows, not recluses—workers, not dreamers."

The Episcopal Church has within a few years opened

several schools and houses for the training of deaconesses. The Deaconess House of Philadelphia has just completed its third year. Thorough training is given in practical and mental work. In New York two parishes, St. George's and Grace, have shown special interest in the training of deaconesses. Dr. Rainsford regards the deaconess as a necessary part of the Church's order. He thinks that she should be refined, educated, trained, recognized by the Church and supported by it, in her position. The deaconesses of St. George's take no small part in the large practical and philanthropic work of a church noted for its multiplied Christian activities.

The diocesan training-school for deaconesses held at Grace House, New York, is of a different character. It accentuates intellectual training, and offers a thorough course of study, covering two years' time. Fourteen months out of these years are given to the study of theology, Church history, Biblical criticism, bookkeeping, hygiene, sacred music, with a thorough study of the books of the Old and New Testaments considered historically, devotionally, and critically. The study of the Prayer-Book, the creeds, the councils, and English and American Church history, are included in this course. Practical work in the deaconess house called St. Faith's Home, in the cooking-school, and in the Sunday-schools and mission-houses of the city, is supplemented by six months' training in hospital work. It would seem that the Grace Church school must stand pre-eminently for a broad and thorough intellectual training, and will continue to grow on such lines as fit women for larger usefulness as teachers and workers in the Church of God.

Deaconess work in the Methodist Church has had a rapid, a surprising, and a substantial growth. The Church has introduced the system into its economy, and has developed an effective method of organized, unsalaried work. An attempted beginning was made in New York in 1886; in June, 1887, the Chicago Deaconess Home was opened; in 1888 the work was recognized by the Conference, and in 1889 the New York Home was organized. There are now thirty homes in as many different cities, and the Church employs three hundred and fifty deaconesses. The Chicago house was founded by Mrs. Lucy Ryder Meyers; it has sent out over seventy deaconesses to establish other work, and has received for training nearly two hundred women. In the Home deaconesses receive a year's training, and are prepared for city, home, and foreign missions. In the New York training-school the deaconesses take a year's course of mental training. The practical work consists in house-to-house visiting, in Sunday-school teaching, and in various forms of Christian activity.

On the conclusion of their training, the deaconesses continue to live in the Home, going out from it to visit the sick, minister to the poor, and pray with the dying. Twenty-five resident deaconesses are now in the New York Home. The services of the deaconess are eagerly sought by appreciative pastors in the Methodist Church; her ministrations are welcomed by the people.

The movement is destined to grow both in the direction of practical work and mental preparation. Its successes so far illustrate the divine power of organization and the persuasive social influence of refined women. It is the peculiar work of women in Christian society to seek out the indifferent and sinful, draw them to Christ, making them feel at home in the Church; to minister to the poor, and develop affections and energies that have lain dormant. Those who have restored the Order of Deaconesses have rolled off the reproach that the Church had cast upon woman during the Middle Ages, opened up for her a bright and helpful future, and secured to the Church an invaluable extension of the possibilities of pastoral service.



We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.—*Henry Ward Beecher.*

The Home

Women's Health Protective Associations

Health Protective Associations, with memberships entirely of women, are now common throughout the country. The good they have accomplished is recognized as of great public value. Their opportunity for public service is unlimited, but the educational influence of such organizations has hardly been recognized. Members are compelled to give attention to the sanitary laws; to the management of the departments; to the expenditures of public money appropriated to these departments; to the comparisons of the sanitary methods and systems of different cities, States, and countries. Dirty streets mean more sweeping and dusting indoors. Neglected ash-barrels and garbage-pails mean increased care for every housekeeper. Public nuisances maintained under the law, or tolerated against it, mean public discomfort and ill health to a greater or less degree; and these affect the household, the realm of women.

Health Protective Associations would accomplish more effectual work in large cities if they were divided according to wards or election districts. The political heads of the wards or districts, as well as the political clubs, could be used effectively and effectually to accomplish the wishes of the association. Wards and election districts differ in their needs, and it is reasonable to suppose that the members living in each district would have special interest and enthusiasm to overcome the evils that affected their home life most closely. This would bring the sanitary conditions of the public schools to the closer attention of mothers and sisters, and the result would be an increased knowledge of the schools among those now woefully ignorant of conditions in the schools which are often a disgrace. The heads of the branches would form the executive committee, and could call a meeting of all the members at any time, or arrange stated periods of time for public meeting. The cost of membership should be within the reach of every woman. It is far better to have large membership; much more work would be accomplished with five thousand members at one dollar per year than can be accomplished with one thousand members at five dollars per year. The work is educational. Much of our public discomfort is traceable to individual carelessness or ignorance.

Every organization of women in tenement-house districts should have a connection with this body on the payment of one membership fee, and its head should be a member of a Health Protective Association. Women in tenement-house regions are, for the most part, the very best workers such an organization can have. When once aroused to their rights and responsibilities under the law, they are, many of them, eager to obey that law and aggressive to maintain it.

In all Health Protective Associations the work should be done by committees made up of members who choose to serve on such committees; these members should make a study of the special departments controlling the fields in which they seek to labor.

Women often blunder in their zeal; personal feeling and interest frequently have a blinding effect on judgment; but more has been accomplished by blundering zeal in this world than by indifference. A Health Protective Association that does not define its work, and confine it within its defined limits, rarely does anything worthy of its name.

The Queen of the Washerwomen

By Gertrude Sherman

Republican Paris is, for one day each year, an absolute monarchy, and the Queen of the Mi-Carême fête comes from the washboard to a scepter for a brilliant, if short, reign of twelve hours.

The students of the Latin Quarter, glad of any excuse for noise and parade, are her most humble servants, and form usually the most amusing part of the procession. But no one seems to know the origin of this kingdom for a day; its beginning was probably a church festival. Every year its proceedings are watched with interest, and the following very free translation from "Le XIX^e Siècle" of February 6 gives quite an accurate account of the election:

The first of March is Mi-Carême, and already the washerwomen are making ready for their traditional fête. During the past few weeks each laundry has named its queen, and yesterday afternoon, in the Café Américain, from among the many fair candidates, the Queen of Queens was chosen. The election was not such an easy matter as one would imagine, for, although the washerwomen exercise full power in electing their Queen, preparatory reunions, many tours of scrutiny, and all other possible methods are used in elevating one of "les manieuses de battoir" to this supreme but ephemeral sovereignty.

As the chosen queen of each laundry reached the Café, her name was registered by the members of organization. This work over, the girls were ranged in two lines, vis-à-vis. As her name was called, each candidate arose, walked several times about the rooms, and bowed, awkwardly, timidly, or with self-possession, according to disposition: this to allow full criticism and appreciation. A summary examination, truly, but sufficient to give rise to all expressions of petty rivalries and jealousies with which the room was noisy during the scrutiny. Decision was not immediate, ten having an equal number of votes; but, at last, twelve votes put at the head of the list Mlle. Marie Bonhomme, who belongs to the laundry of the Rue Jonge Rouve.

There was great enthusiasm over the election, and the President of the Commission, M. Semichon, after complimenting the young Queen, requested her to refuse to reporters both photographs and interviews. All journalists who wished such particulars were to apply to the Committee of Organization, and, by paying a good sum for information, would swell the fund for making beautiful the fête of Mi-Carême. Therefore we left Mlle. Marie Bonhomme to the joy of her triumph, without interviewing her. Our eyes told us that she had an agreeable, fresh face, charming altogether, and, wishing to learn more about the young person, we went to her laundry in Rue Jonge Rouve.

In the office we found a woman plucking a fowl. We begged her for information of Mlle. Bonhomme, the Queen of Queens, and she was much astonished by the news of her election.

"What! My daughter Queen of Queens? But she is not a washerwoman!"

"An ironer, then?"

"But no, monsieur. My daughter is with me in the office. She keeps the accounts, and—"

"Is not M. Bonhomme the proprietor of this laundry?"

"Oui, monsieur. But I wish you to understand that I do not approve of the election of my daughter. Last year they wished her to be a candidate, but I was opposed to that. Then they elected her father to be king of the fête. This year our clients, with whom my daughter is very popular, have insisted that she should accept. I consented; but never expected that she would be Queen of Queens—nor did she!"

"That is no cause for regret, madame, for the Parisians will make for her a brilliant procession; be sure of that!"

The Queen-mother smiled at the thought that all Paris

would acclaim her daughter, and we profited by the moment of pride to ask the age of the Queen of Queens.

"She was nineteen the thirty-first of December."

"It is useless to ask if she is sweet-tempered and beloved?"

"Oh, oui, monsieur."

We pardoned ourselves for this interview, which M. Semichon would *not* forgive, and took leave of the Queen-mother.

Parisians know that besides the white silk and emine costume for the day of the fête, the Queen of Queens usually receives many presents. Two years ago Mme. Carnot sent her a very beautiful collar of pearls, and, since yesterday, a delegation of Parisian students have offered her a valuable ring.

"Le XIX^e Siècle" does not tell us that the jewelers and gown-makers of Paris vie with one another in lending beautiful gems and clothes that the Queen may be made brilliant, nor that she is embraced by President and Mme. Carnot as she passes their stand. But all that is quite customary, and one cannot but be sorry for the girl when all her finery is removed and she is again Cinderella. However, her queenship always gives her a certain prestige, and to be royal for a day is a glory long to be remembered.

The official programme gave accurately a description of the procession, which was certainly a very pleasing sight. Every costume in the cortège of the Queen was in the style of Louis XVI., and accurately copied from Versailles models. The colors and materials were well chosen, and the details showed the appropriate nicety which characterizes French work. The Place de la Concorde was crowded long before the procession started, and every tree, pillar, lamp-post, and statue was mounted by venturesome youths who wished to miss no feature of the spectacle. After numerous cavaliers, musicians, and officials had passed, the Car of Beauty, holding twenty pretty women, rolled by. They were dressed theatrically, but not warmly enough for early spring weather; surely their smiles would have been more happy under summer skies or had their wraps been of fur instead of gauze.

After them followed other musicians and cavaliers, and then appeared the car of the Queen of Queens. It was drawn by eight snowy horses, with four postilions, and represented a crown of gold branches and silver marguerites. The Queen was plainly seen, seated beneath the branches, and the place rang with acclamations. She seemed too conscious of her prominence to be thoroughly happy; but possibly the dizzy height of her throne gave her the fearful, serious expression. Truly, she was very pretty, and her jewels and robe were magnificent. The poor girl had many a mile to ride on her shaky car, but she passed through a most admiring, enthusiastic throng whose cheers evidently gave her pleasure.

When the Queen had passed, the chief interest of the procession was lost, and, after the costumed students, the cars from other laundries, the bicyclists, and the musicians, came many advertising floats, which were ingenious, but tiresome to watch. So the crowd followed the Queen, and moved from the Place de la Concorde to the Boulevards, there to indulge in the ever-amusing confetti battles.

The whole cortège was exceedingly well arranged, and the long list of subscribers to its festivities showed how much all classes were interested in its success.

The President of the Republic gave one thousand francs; the Minister of the Interior, three hundred; while the Municipal Council was most generous in its gift of four thousand. Nearly all the theaters, newspapers, and cafés were expected to contribute.

Surely, the election of the Queen of Mi-Carême is a peculiarly French idea, and, considering the national jollity and artistic temperament, it does not seem an unfitting relaxation.

Paris, 1894.



"A horse, a horse; my kingdom for a horse! Buy it now and get it for less," is a sign in front of a car-stable where the trolley has supplanted the faithful horse.

College Education of Women

III.—Physical Conditions

By President Charles F. Thwing¹

Among the fundamental physical conditions is to be put the important element of sleep. "Late hours," many college women have said to me, are the cause of not a few breakdowns. It seems almost a sarcasm on the good sense of the women in college that they have to be told when to go to bed. But is it not a customary rule that all lights are to be out at ten o'clock? I suppose the rule is a necessary one, but it would be better to get to bed at ten without the rule. Neither study nor society should be suffered to prevent the spending of at least one-third of each twenty-four hours in sleep. A graduate of Smith College, now living at Northampton, says: "Smith College has had a remarkable health record, and I think one prime cause is the rigidity of the rule requiring all lights out at 10 P.M., not even breaking over for college receptions, concerts, or anything else."

These conditions of which I have been speaking—room, board, clothes, exercise, and sleep—braid themselves together at the vital point of health. The idea is quite common that the health of college women is not so good as that of women outside of college. The idea is false. The statistics show that the health of women in college is at least fully as good as the health of women outside of college. Statistics have been published by the Massachusetts Bureau of Statistics of Labor which were collected through the Collegiate Alumnae Association. I shall not burden my pages now by quoting them at length, but these investigations seem to show that the health of college women is as good as the health of women not college-bred.

This fact, however, does not do away with the truth that there are various causes working in the college to promote ill health. I have asked several hundred women what are these causes, and I shall make bold to quote certain replies. One says: "The beginning of the end of many a college girl's days is made during the preparatory years, when her hours are crowded with books and study, and when home advice and even ordering cannot give her wisdom. Then is the time, as I have seen, when many girls, in their combined ambition and natural desire for social pleasure, use up their reserve strength. When in college, the two main causes for falling out, by the way, seem to me to be the lack of enough outdoor exercise and overstrained eyesight. The customary one-hour promenade is often taken deliberately, and with little enjoyment, naturally enough. The girl needs to learn how to enjoy tramping, boating, and games, as her brother more often does." Another writes: "It has for some time been my conviction that college women are stronger than college men. The latter would fall ill after a month of a life after years of which women emerge erect and rosy. The causes of the comparatively few cases of ill health, and the far more numerous cases of sapped vitality and lost vigor, can almost always be ascribed to a wrong system of life. Some do not exercise sufficiently, or in the right manner. A few need scientific and continuous athletic and gymnastic work. They also lead too many lives. The average college man is either a student or an athlete, rarely both. The average college woman is a society woman, or a church worker, dabbles in music and painting, is often her own seamstress, sometimes her own dressmaker, and not infrequently all of these. She burns the candle at both ends, and when it has been burned she is informed that intellectual labor is too severe for women: it is the other things that are too severe and onerous. Moreover, the girl's family and social circle are seldom wise enough to allow her the independent and self centered and perhaps selfish life which is unquestioningly granted as a man's prerogative; and woman's conscience seems to be developed into a goad to compel its slave to do everything which everybody demands of her." A third testifies:

¹ Of the College for Women of Western Reserve University.

"Lack of exercise. The seeds of ill health have, in most cases, been sown in childhood and early girlhood. Mothers are to blame. The girls have not learned the right way of eating, drinking, etc." Others reply: "Social duties and late hours;" "Insufficient exercise, poor food, and too many social engagements;" "Lack of exercise, worry, and the nervous strain of living with the multitude. Carelessness and ignorance of the laws of hygiene."

These replies which I here quote are examples of hundreds I have received. The one comprehensive remark to be made about them is that women in college should be placed under the best conditions as to the five points which I have named—room, board, clothes, exercise, and sleep. These are the five points of the Calvinism of modern education for women. If these points are held to as they ought to be, and may be, a healthy girl can work her eight or nine hours a day with perfect safety.

But, of course, women do not come to college to have good health. The college is not a sanitarium. Good health is a condition and not a purpose. One of these purposes, and the comprehensive one, is, of course, intellectual and ethical culture.

This purpose is likewise conditioned by certain intellectual and personal elements. One of these elements is involved in the question of the number of hours a day that the college woman should work. Some three hundred women have answered for me this important question. The general answer is eight hours a day. In these eight hours are included some two or three hours spent in the recitation-room. Forty-eight hours a week represents the amount of time which it is commonly regarded a college woman can safely give to intellectual duties. This answer is given under a great variety of forms. In order to indicate the differences in the forms and points of view for giving it, I make a summary of certain of the replies. They are as follows:

8 hours.	6 to 8 hours.
8 hours' concentrated work.	8 hours.
8 hours.	8 to 11 hours.
15 hours' recitation a week.	8 hours.
7 or 8 hours.	9 to 10 hours.
7 hours.	Just as many as a man.
9-11 hours.	4 hours' outside of the class-room.
9 hours.	Same as for men.
5 hours, exclusive of recitations and lectures.	6 hours.
8 hours.	9 hours.
9 hours.	8 to 9 hours.
Not more than 7 hours.	8 hours.
9 hours.	6 to 7 hours, including class-room.
16 hours' recitation a week; (2 hours' study each.)	7½ to 8 hours.
8 hours' solid work.	7½ hours.
8 hours.	8 hours of hard study.
8 hours.	9 hours.
Not more than 9 hours.	6 to 8 hours.
6 to 8 hours.	

It is to be remarked that these answers are given by women who themselves are graduates, and who, at the distance of one year or twenty-five years from college, are able to look at its times and conditions in a just perspective. I think that these answers may be received by parents and teachers with the greatest contentment.



An Unintentional Disturbance

Mr. Joseph Choate is always a delightfully prominent public figure, but just now he is especially prominent, and this makes any remark of his noteworthy. Recently he was arguing a case in court, when he raised his voice in emphasis. Juror No. 2 was asleep. Mr. Choate discovered that he awakened him. He turned with suavity and innocent humility to him, saying, "I beg your pardon, sir; I did not intend to disturb you," and proceeded in his argument without a smile. The dignity of the place alone prevented laughter.

The Value of Parliamentary Study

The value of a study of some manual of parliamentary law is demonstrated at the majority of women's meetings. Very rarely is a woman found who can conduct a meeting with dignity and ease, with that obliteration of herself and her views that is the first requisite in a presiding officer. The perfect presiding officer brings out other speakers; she encourages the timid and represses the exuberant of speech; she recognizes the value of an idea, even if haltingly expressed, as above mere fluency of words. The gift of presiding is but that of hospitality—welcoming the coming and speeding the parting guest, leaving both at peace with themselves and the world, believing that a mission is being fulfilled.

There are times when one sees the simplest rules of hospitality violated. Take the matter of time. A good presiding officer begins a meeting on time, or the moment she has a quorum. Members who find that the business in hand does not wait upon their appearance soon learn to meet that officer on time. The reports of officers and committees should be brief. No officer or head of committee should be permitted to occupy more than the least possible time for the making of reports. A synopsis of letters is much better than the reading of letters and replies. Minutes should be brief, concise, and not full of details that make the report like some people's conversation—"he said" and "I said" and "they said." If the meeting is for the transaction of business, nothing should be allowed to interfere with it; every action and report should be subordinated to that business. If it is to hear a certain speaker, then it is the height of discourtesy to obtrude any other person or business before that speaker. If business must be transacted, let it wait until the speaker of the day has had full time and opportunity to present the subject of his or her address to a waiting, not an exhausted and impatient, audience. To keep the speaker in the background and obtrude other speakers and business is equivalent to asking your friends to meet a special friend and then shutting her in a closet until others have been introduced. Presumably the "occasion" is the person bearing the name on the card of invitation, and it is reasonable to suppose that the audience have come to hear that person's views, not the unannounced and unexpected speakers. Give the announced speaker the first place on the programme, and then follow with the unannounced speakers. A limit of time should be placed on business meetings. If the business cannot be transacted in that time, a vote to extend the time is possible; then the people who cannot give the extra time can leave without a suggestion of indifference or discourtesy. Complaints are made that business meetings are not well attended; the cause of non-attendance can be traced to waste of time permitted, tolerated, by the presiding officer, and to the lack of knowledge of business methods and parliamentary rules of the members, who waste time in unimportant discussion. We must learn to elect presiding officers because they have the mental and social training that fits them for the office, and we must then support them in that office by learning how to expedite business by putting and seconding motions intelligently and discussing the question before the house, giving our opinions, not personal experience or family history.

Women have gained much in the past few years; women's clubs have been the training-schools for women. They have taught her to think, and are the natural schools of expression. The opportunity now is to study at home in those lines which will reduce the object-lessons of things to avoid in public.



Undecided

Mr. Stockton's wit was never more cleverly displayed than when at a dinner in Washington, at which the hostess had the cream brought to the table in two forms, one of a lady, and the other of a fierce-looking tiger. In response

to the question, "Which will you take, the lady or the tiger?" Mr. Stockton responded, "Some of both, please." The important question is still unanswered.



From the Day's Mail

Dear Outlook:

A Boston physician, recently returned home after twenty-one years of practice in Bologna, speaks most emphatically in favor of the Italian method of bringing up children as compared with that of Americans. The Italian child, he declares, is never given a chance of overeating itself, the offspring of even the richest parents being packed off to school for the entire day with a simple luncheon of one egg and one small roll. Consequently they are far more healthy, better-looking and better-shaped than their young American brothers, lacking altogether the big stomachs that too often mar the symmetry of the latter. It is to this abstemiousness in diet that he also attributes the fact that Italian women retain their slender appearance and youthful figures so long after middle life.

It is difficult to know always just what is the proper system of diet. A prominent physician in this country recently said that the women and children in the middle and upper classes in this country were in a semi-starved condition most of the time; he attributed much of the trouble from so-called exhausted nerves to malnutrition. The people did not know the kind of food they needed, nor the quantity, to maintain life at its best. There is no doubt that the women and children in this country eat too many sweets.

Dear Outlook:

As a subscriber to The Outlook I would ask that you will give some simple rules for conducting a meeting of women. What are the parliamentary rules?

G. M. C.

There are several manuals published that are clear and simple guides for the conduct of a meeting in accordance with parliamentary usage. This winter a very intelligent woman has conducted classes in parliamentary practice, and aroused much enthusiasm. The advantage of such a class is that all are learners, and the class, in all that it does, is an object-lesson to its members.

J. K. B.—The Italian blankets can be cleaned at any cleaner's who cleans by a dry process.

Dear Outlook:

Will "I. E. C.," who wrote to The Outlook of March 17, tell what the "Sectional Checkerboard Puzzle" is, and where it can be obtained, and the price? It will greatly oblige an invalid.

M. S.



The Vacation Fund

The doors of Cherry Vale are open. Already the feet of those grown weary in daily travels over stones and up long flights of stairs to and from work are gratefully enjoying Cherry Vale's rest and beauty. Every room, eloquent with the thought and work of those envied school-girls who are loved and remembered for their unselfishness, has given its message of friendship. The broad piazza has sheltered those who have never known since early childhood the joy of resting under any roof that they did not earn. About them, on all sides, the evidences of friendship and interest abound. The money to make it possible for the girl who cannot pay for her vacation to leave has begun to come in, another proof of the spirit of the age we live in—the spirit of humanitarianism.

Previously acknowledged.....	\$1,337 79
J.....	6 00
A. R., Vergennes, Vt.....	5 00
J. E. A.....	5 00
C. R. F.....	5 00
A Friend.....	1 00
Friends.....	67 63
M. W. G.....	5 00
M. M.....	50
Total.....	\$1,432 92

A Little Cow-Girl

By Alice MacGowan

In Two Parts—I.

"Tina, them two cows what wasn't with the bunch last evening—I wish you will hunt them up to-day."

"Yes, father."

"I think they both has calves by them, an' the panthers been bad here lately. Out in the creek breaks is a plenty panther big enough to pull down a yearlin'."

"I'll go right after dinner, father."

The little girl turned from the stove, where she was stirring something, to the table, set it out with the two heavy plates and cups, the coarse wooden-handled knives and forks, and the iron spoons; then back to her cooking again.

Albin Walstead was a Norseman. When he came, with his motherless nine-year old Christina, to Ochiltree, which is yet one of the wildest and most remote of the Texas "pan-handle" counties, it was an unpopulated land, still claimed by the buffalo, and only recently vacated by the Indians.

It did not seem strange nor harsh to him, as soon as she could mount and manage a pony, and had a fair knowledge of the range grazed over, to give his little girl at first partial and later entire charge of his bunch of fifty cows, while he earned such money as he could hauling lumber and ranch supplies across the plains with his heavy team.

Tina's curious, solitary life had made her very silent; yet she was an affectionate, social little creature at heart. She had the greatest wish to be like the few children she saw on rare occasions, to whom she was almost afraid to talk, thinking they might laugh at her queer English. So the children thought her a strange, unfriendly little girl, and never guessed the longing she felt, but did not know how to express, for their companionship.

The conclusion she arrived at was that the other children could not like her because she was a person who had to do a rough man's work, and had no teaching—no nice ways or nice words. She had always intended to talk to her father about it; so when they were seated at the table—

"Father," she asked, speaking in Norse, "how does anybody learn to talk right English?"

Walstead stared a little, and then answered, rather gruffly: "I learn you good English—don't I talk it to you, and make you talk it most all the time, so you can speak up quick to folks, and not seem so foolish?"

"No," persisted Tina, not without some trepidation; "I mean nice talk and pretty words, like the men over at the Company store, and them little girls to the Eubank ranch, talks."

Walstead looked displeased. "I learned good Norwegian," he said, "out of Norwegian books, at school; and I suppose people learn their fine words in English the same way."

"If I ever got a chance to go to an English school, I'd study awful hard," hazarded Tina.

It was an inopportune time, had she known it, for such a suggestion. Walstead had had an angry dispute that morning with a cowboy from the Circle Six ranch, about a brand; and the cowboy had said, among other taunting things, that a man who treated his daughter as Walstead did—turning her out to herd like a cowboy—would steal. He pushed his plate back angrily, and rose to his feet with an irritated laugh.

"Great Thor!" he said, "this is sure a fool country, and puts fool notions into girls' heads. You can talk good enough English for the cows, can't you? What more do you want?"

He went to the window and looked out on the lowering February day. "Now you mind to start early, and have your match-box full, and your slicker on your saddle," he added, in a relenting tone.

"I will," said Tina, from the table where she was dropping surreptitious tears into the dish-pan as she washed up.

Walstead came back after he had started to his work.

"Round the whole bunch up near home; we want to begin branding to-morrow," he said. "And see here, Tina, I don't want you to get foolishness in your head. I been a poor man, and I got a little bunch, say fifty cows—oughtn't my girl to tend 'em?"

Tina put her lips together to stop the crying, and answered with a wordless nod of assent.

"Why, to home, in Norway," went on her father, "the girls works by the fields, and they takes the flocks up in the mountains, and is gone clean away from all their folks, alone all summer, a-livin' in a saeter by theirselves. I ain't no mean man; by 'n' by, when I gits the money, I'll try to send you to some school somewhere."

As he gathered up his fencing-tools and started out to work on the new branding-pen, Tina's tearful face followed him reproachfully.

For what had he left his distant Norwegian home three years before, and come to this bare, dry, lonesome land? Was it not that Christina might have a better chance in life than he had ever had?

And now how far he had drifted from any such idea! It was all money-getting with him now. He felt, with shame, that Tina had less chance here with him than she would have had at home in Norway. He knew better than Tina did what he was denying her. He saw other ranchmen about, no better off than he, educating their children at considerable expense. He had gone down the trail and brought the governess up for the Eubank girls, and he had hauled the piano upon which she was to teach them to play.

When he got to work with old Manuel's boy, building the branding-pen, he half resolved to hire the lad for the remainder of the season, to do the herding, and let Tina go up to Pueblo to school. But by the time work was over, and he was returning to the ranch-house, it seemed to him that such a course would be foolishly extravagant and hasty. Next year would be plenty of time to think about it, anyhow.

Meantime, Tina was out searching for the missing cows. She rode hard and searched faithfully. Indeed, so anxiously did she seek, and so bent was she upon finding the strays, that she forgot, for the first time in her little cow-girl life, to keep careful watch of the passing time and the changing weather.

These most important considerations were suddenly brought back to her frightened recollection when she found the early wintry darkness almost upon her, with a loud, bitter wind.

Never for a minute doubting that she still knew all the directions, she instantly turned Brownie toward where the ranch house should be, hurried him into his utmost speed, and ran for home.

But, by the time it was entirely dark, she felt her pony traveling irregularly, and soon discovered that they were no longer upon the open plain, but in a rough and broken country quite unfamiliar to her, yet which she felt sure must be the breaks of Northup Creek, a tributary of Wolf Creek.

She had heard her father say that the Northup was ten miles from the ranch-house; it was now deep night, and her horse—a range pony—would not take her home if she should give him the rein, as a horse fed upon oats and hay at home will do, for he was used to living mostly out on the plain, and finding his own feed.

Tina's way of life had made her a very brave, sturdy little girl; and, though she knew that, besides the panthers which skulked in them, these breaks were the haunt of the big "loafer" wolves, who got many a calf from her herd despite her most watchful care, she felt that there was nothing to do but to make the best of the night where she was.

Riding down into the deepest hollows of the breaks, to get what shelter she could from the wind which so cruelly raked the plain above, she got off the pony, unsaddled him, and staked him with the long stake-rope which always hangs coiled on every herder's saddle.

Then she wrapped herself, as best she could, in the small saddle-blanket, and, creeping close under a bank,

quite near to Brownie, lay down on the ground, shivering, and tried to sleep.

She dozed and dreamed; woke, thought earnestly on her one theme of how to become learned and ladylike, then dozed again, so that her dreams and waking thoughts were all commingled.

What was it the Mexican woman at old Manuel's said last Sunday that they had just got at the Eubank ranch? A governess?—yes, a governess. And Tina had thought a governess must be some new piece of furniture, till her father laughed at her for saying so, and told her it was a lady—a teacher.

The Q K range lay alongside of that claimed by Walstead. Billy Gentry, a Q K cowboy, used to meet Tina when they were both out herding or cow-hunting. He said she looked like his little sister back in Tennessee, and he had made for her the only plaything she possessed—a rather hard-favored wooden doll, stylishly clad in a spotted silk handkerchief. Being the one English-speaking person with whom Tina was not shy and timid, he was a great authority with her, and he had said, when she asked him about the matter, that a governess was much better than a school, for it was one person who knew everything, and you had her all to yourself.

And this was for the two little Eubank girls, Ethel and Katherine! How smooth their dark hair was, cut short across their foreheads; what pretty clothes they wore, not at all like those short-waisted blue cotton frocks of which Tina's grandmother had made her enough to last till she was a woman grown, and which had come over in the ship with them from Norway!

Ah! what was that? Broad awake now, she leaped to her feet and listened, crouched against the bank, pressing yet closer to Brownie for some living companionship.



Puzzles

Poetical Quotation

Find a quotation, 48 letters, from one of Tennyson's poems, in which may be found the names of ten persons and places from another of his poems.

- Letters 18, 4, 24, 29, 37, 48. A wise man who was very foolish.
 - Letters 27, 45, 19, 5, 17, 4. A maiden, fair as a lily, but most unhappy.
 - Letters 30, 43, 9, 23, 45, 42, 40. The place where she dwelt.
 - Letters 29, 34, 20, 36, 1, 27, 45, 46, 35. The most distinguished Knight of the Round Table.
 - Letters 31, 34, 18, 27, 45, 8, 40. A royal palace.
 - Letters 38, 20, 5, 48, 27, v, 11, 24, 16. A beautiful woman, queen of all but her own heart.
 - Letters 12, 27, 24, 19, 37, 17, 25. A noble knight, Prince of Devon.
 - Letters 11, 6, 37, 21. His fair and faithful wife.
 - Letters 38, 13, 29, 42, 39, 30, 15. He of the white armor, youthful and beautiful.
 - Letters 34, 14, 7, 10, 20, 24. The noblest man of all, loving, forgiving.
- The remaining letters, 22, 26, 28, 32, 33, 41, 44, 2, 47, may be filled by the following letters: f, f, b, b, h, h, o, w, k.

Ten English Poets

- What poet said of himself, "I awoke one morning to find myself famous"?
- What poet directed that his epitaph should be: "His name was writ in water"?
- What poet was called "Wizard of the North"?
- What poet was so deformed that he was called an interrogation-point?
- Of what poet was it said: "O poets, from a maniac's tongue was poured the deathless singing"?
- What poet is said to have had "Tears and laughter for all time"?
- What poet is meant in the following lines?

First warbler, whose sweet breath
Preluded those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still.

- What poet is called "Mighty founder of our stage"?
- What poet is this?

Visionary . . . who
Did sweep his thoughts, as angels do
Their wings with cadence up the blue.

- Of what poet was it said: "He was lapped in cotton, had his plate of chicken and his saucer of cream, and frisked and barked and wheezed and grew fat and so ended"?

For the Little People

A Paper Shipwreck

By Helen Marshall North

Among Dorothy's Christmas presents last year was a birch-bark canoe, which looked very simple and plain among all the grand dolls and pretty tea-sets and gay picture-books, and Dorothy thought to herself that, even if the Indians did make it, as her uncle Rob said, it was not really a very interesting present for a little girl to play with.

But one rainy afternoon Dorothy and her friend Kitty sat in the playhouse cutting out paper ladies and children from a great pile of fashion-books. This was always fun for them when everything else failed, and they had boxes and boxes and boxes full of these paper people, some in gay-colored gowns with very stylish bonnets, some in party dress with long trains, and some in neat traveling-dresses with traveling-bags and umbrellas. They were all arranged in packages by themselves, so that when the children were going to have a party or a picnic they knew just which lot of ladies to put their hands on; and as they had been busily cutting for months, I should think there might have been very nearly a thousand in all.

Suddenly Dorothy happened to see the canoe on the shelf, and she jumped up and dropped her scissors in great excitement.

"Let's have a shipwreck, Kitty, out in the bath-tub, and take all the traveling ladies to it. Come!"

"But I don't know what a shipwreck is," said Kitty.

"Doesn't your uncle tell you about such things?" asked Dorothy, rather severely. "You have to have an ocean and a *niland* and a ship and people, and there comes up a great storm, and the ship tips over, and some of the people swim to the *niland*, and some of them are drowndead, and they die."

"Shall we take the children?" asked Kitty.

Dorothy glanced for a moment at the box of pretty little paper boys and girls looking so sweet and dear, and said, No, they would just take the traveling ladies—about a hundred.

In a few minutes the bath-tub was well filled with water, and mamma's great sponge crowded into a bowl made an island, when they stood the bowl on a scrap-jar. On the island they planted a small flag, and in the canoe they seated a great many of the traveling ladies, who did not seem to mind being crowded, and very obligingly sat three and four deep. Some had parasols and some had umbrellas, and all looked very gay and pleased, without a suspicion of the dreadful fate that awaited them, as the canoe, guided by a string in Dorothy's hand, went sailing around the tub in a way that would have made the dear ladies very seasick had their digestive organs been made of anything but paper.

"Now we must have a big storm," said Dorothy.

"It takes big waves to make a storm," said Kitty. "How can we make them?"

Dorothy thought a minute, and then went to her mamma's room and asked for four big palm-leaf fans. Then each girl took two fans, and they fanned and fanned, and fanned up quite big waves on the bath-tub ocean. It was great fun. At last, when Dorothy gave the signal, they made one tremendous gale sweep down on the canoe by using the four fans at once, and, sure enough, over went the little ship.

The poor ladies tumbled out, but as they had been bent to sit in the boat, and were dressed in snug tailor costumes, they didn't seem to be able to swim. The little girls fanned them about on the waves and laughed at their distress for a while; then they dragged

a few of those that had the prettiest dresses up on the island, where they sat with their parasols under the flag, and looked very stylish in spite of their drenching.

The floating ladies had a hard time of it, for the waves began to blow up again, and they were dashed against the sides of the bath-tub, and some of them clung fast and refused to move their weary bodies.

When I went in to see what they were doing, a dreadful sight met my eyes. Heads and arms and bodies were floating about on the waves, or else stuck up in rows on the shores of the ocean, while the pretty ladies on the sponge island were looking on with their usual smiles.

The children explained to me that one side of the tub was Africa and the other side was Pigeon Cove, and the ladies had drifted to these places, and had their heads and arms taken off by sharks. The canoe was tied up to the hot-water faucet, and that, they said, was Bar Harbor.

"But I am almost sorry," said Dorothy, "that we let Mary Rose May drown: she had such a *sweet-et* bonnet!"

What They Thought

Two little boys, not very clean, and wearing old clothes, were talking on a street-corner.

"I tell you the rain comes to fill the hydrants, so we can get water."

"No," said the other small boy, "it comes to clean the streets. Don't you 'member how dirty the streets were yesterday, and now they are clean?"

Just then they saw an old lady back of them, and they appealed to her for decision.

"Well, I think you are both right. Where does the water come from that sprinkles the street?"

"From the hydrant," answered both boys.

"And where does the water come from that the butcher washes his windows and walk with?"

"The hydrant," both answer.

"So, sometimes, the water from the hydrant washes the streets?"

"Yes, ma'am."

"How do you suppose the water gets in the hydrant?"

"From the pipes; I saw a man fix the hydrant once," said one boy, eagerly.

"Yes, and all under the streets there are pipes that go out to a great body of water we call the reservoir, and the water comes into the reservoir from brooks and lakes out in the country. When you go home, I want you to ask your mother, or your big brother or sister, to hold a plate over the top of the teakettle when the water is boiling. You will see tiny drops of moisture on the plate, that will by and by grow so heavy they will fall. If you could hold the plate so that it would stop the steam from rising to the ceiling, long enough to make little puddles on a piece of paper, you would soon see little brooks that would run together and make rivers that would be stopped by a wrinkle in the paper, or would fall into a depression, and there a lake would form. For the earth, the sun is the fire, and it draws the water to the clouds, which grow so heavy that they fall on the earth as rain. In the city streets the rain falls on the stones and washes them, and runs into the sewers and washes them. In the country the rain falls on the soft earth, and soaks into it, and forms little brooks under the earth; they form themselves into springs, and trickle from rocks, and bubble out of the earth, and then they form brooks, creeks, rivers, lakes, oceans; and the sun is calling the rain back all the

time, and it comes and stays with the clouds till it gets too big, and then falls, washing trees and shrubs, grass and flowers, and the very air we breathe."

The little boys listened, and went down the street quietly.

Two weeks afterward the old lady heard some one call after her, "Say! say! I did hold a plate and make rain," and one of the little boys stood before her.

That Little Girl

I.

I often hear folks talking, a-laughing and a-talking,

About a little girl who "lives not very far from here:"

One who's "extremely mussy"

And "meddlesome" and "fussy,"

Who "loves to wander through the house and get things out of gear."

I'm glad I'm not so mussy

And meddlesome and fussy;

I cannot see why any girl can be so very queer.

II.

I've just heard mother joking, a-scolding and a-joking,

About a little girl who "does not live a mile away."

She says she is "a midget

Made up of mostly fidget,"

And "from Monday until Sunday she does nothing else but play."

I'm glad I'm not "a midget

Made up of mostly fidget."

I'm glad I'm not so little that I cannot quiet stay.

III.

I once heard papa hinting, a-talking and a-hint-ing,

About a little girl who "doesn't live up in the moon."

He says she's "very silly,

And her first name isn't Billy,"

That she "talks the blessed morning, if she doesn't sleep till noon."

I'm glad I am not silly,

Though my first name isn't Billy,

And I hardly ever talk at all, and always "get up soon."

IV.

I've heard some folks complaining, a-sighing and complaining,

About a little girl who lives "next door to folks they know."

They say she's "very lazy,"

She "almost sets them crazy,"

That she's "always doing nothing, and does it very slow."

I'm glad I am not lazy,

I never set folks crazy,

And I work so very, very much I've hardly time to grow.

—Claude Harris, in April St. Nicholas.

A Remarkable House

A henry is to be built 240 feet long and 40 feet wide; it will have a front of glass, and towers will decorate it.

Do you suppose that the hens will be any happier than your pet hen who knows your voice and runs to you when you call, or the eggs any better?

Answer to Puzzle, May 5

1. Eastern, Easter, aster, a stern. Stern, tern, east.

2. Caress, cares, care, car.

3. Scowl, cowl, owl. Scowl, scow, cow.

Sunday Afternoon

Confessing Christ¹

By Lyman Abbott

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matthew x., 32, 33.

We are not to think that Christ has adopted here the human rule of treating others as others treat us. He does not mean us to understand that if our spirit is bad toward him his spirit will be bad toward us, that he will return what he receives. Here, as everywhere else in analogous passages, he is laying down a great spiritual law. He will acknowledge before his Father which is in heaven all that he can truthfully acknowledge; but he will not profess what is false for the sake of good nature. He implies: No man is my disciple who is not loyally my disciple. He may not be my disciple and at the same time conceal his discipleship.

The one test of a Christian is loyalty to Christ. The New Testament recognizes no other test whatsoever. A man may be a very sorry specimen of humanity, he may be not only weak and erring but sinful, he may break away from his moorings again and again, but if at the heart of him he is loyal to Jesus Christ, he is Christ's disciple. That is what is meant by faith in Christ. It is not belief of something which the Church holds about Christ—that would be faith in the Church; it is not belief of something which the Bible teaches about Christ—that would be faith in the Bible: faith in Christ is loyalty to Christ; it is believing in him as a child believes in his father or his mother. That is what is meant by following Christ. It is not merely imitating him, it is not merely doing the things he does: it is following him with the desires, with the aspirations, with the hopes, following him with the determined purpose—it is loyalty to Christ. This is the condition of discipleship, and there is no other. The churches have made conditions of creed and order and ceremony and method, all of which have no place in the Christianity of Jesus Christ. The one simple question addressed to every man is this, Are you loyal to Jesus Christ as a supreme Leader, Guide, Master?

But no man can be loyal and conceal his loyalty. You cannot be loyal to a friend and yet be unwilling that others should know he is your friend. That unwillingness is itself disloyalty. You cannot be loyal to your country and be unwilling that the world should know you are an American. If, when you are abroad in some aristocratic mansion in England, you are ashamed of the fact that you are an American, and are trying to keep it concealed, you are disloyal to your country. The very fact that you are ashamed of being an American witnesses your disloyalty. A man comes to join a regiment in the Civil War, and he says, "I have graduated from West Point, and I am thoroughly up in all military science and tactics. And I have made a thorough study of political economy, and I understand the obligations of a man to his country. And I believe in the Union cause. But I do not want that any one should know it." Let any man come during the war to the General and say this, and if the General is wise he will lock him up. For in refusing to acknowledge his loyalty he demonstrates that he is not loyal. It is not enough that you say, I want to be like Christ, to have Christ's spirit; but you must so want to have Christ's spirit, so want to do Christ's work in the world, that you are willing every one else should know it. You cannot be loyal and keep your loyalty to yourself. That is not loyalty.

I want to make a simple application of this simple truth to two classes of people. First, to those that are in the Church, and therefore fondly imagine that they have confessed Christ before men; and then to those that are without the Church, who think they have not to confess Christ before men.

I meet continually at the present time the specious argu-

ment that a great deal of Christ's work can be better done by disavowing or keeping silent respecting Christ. Men are no longer, to any considerable extent in this country, prevented from confessing their faith in Christ by the fear of persecution, and not very largely even by fear of ridicule. Those are not the considerations that keep persons, at least within the Church of Christ, from confessing Christ. But it is not considered good form to do it in some places; and it is not considered good policy to do it in others. We have philanthropic organizations whose function it is, not only to feed the hungry, clothe the naked, shelter the shelterless, make people more comfortable and more happy here, but to educate them, to make them better men and better women; we have such organizations sustained and operated and carried on by Christian people, who affirm practically, You must not let it be known that this is a Christian organization; you must not speak the name of Christ; you must not refer to the New Testament; you must not bring in your faith in God; all that must be kept concealed. In order to do Christ's work you must haul down Christ's flag. Now, I have entire respect for the Societies of Ethical Culture, and for the work they are doing; I am glad they exist; I have respect for Felix Adler and his work, for Stanton Coit and his work; I have reverence for the man who says, "I do not know whether there is a God or not, and do not know whether there is a future life or not, and I think that Jesus Christ was only a good man, but, nevertheless, I am going down among the poor and the discouraged and the outcast, and try to elevate them and make them better men; I am not going to use prayer, the Bible, the cross of Christ; I am not going to use faith in God, hope, immortality; for I am not sure of any of these things; but without them I am going to do what I can to raise these men and make them better." I am thankful that such men are at work. But when such men come to me, or when others come to me, and say that we must work in their method and by their laws, that we also must say that we do not know whether there is a God or not, and that we are not sure about immortality, and that we must shut up our New Testament, I refuse. I will go nowhere, I will do no thing, I will stand in no society, where I must haul down my colors and deny or shadow my faith in Christ.

What is it that we who are Christians are put into the world for? It is not, primarily, to feed the hungry, to clothe the naked, to shelter the shelterless; it is not, primarily, to make men and women happier, nor even to give them better intelligence; nor is it even to endow them with some virtues which they do not now possess. No one of those things, nor all combined, are the function of the Christian Church. Christ has told his disciples explicitly why he has sent them forth: "As the Father hath sent me into the world, so send I you into the world;" and then he has told us in his prayer what he was sent into the world for: "I have glorified thee on the earth, I have finished the work which thou gavest me to do." That is the work of Christ, to glorify the Father. I glorify the Father by bringing one of his children back to the Father. It is true that when they come back they will grow wiser, better, more virtuous; and as they grow wiser and better and more virtuous they will get clothing, shelter, food; they will be helped to help themselves when they come back into their Father's house. But the prime function of Christ's disciple is to bring every wandering child back to God, and he cannot do that and not carry a living and glorified faith in God wherever he goes.

Men tell me that you must lay aside your Christian faith or you will evoke prejudice. I deny it. On the contrary, I affirm that the very way to evoke prejudice is to conceal your faith, and I appeal to your own experience. You and I are not wholly free from religious prejudice. You and I have some prejudice against the Roman Catholic. Now, supposing a man comes to you and says fairly, I am a Roman Catholic, I believe in the infallibility of the Church, I believe the Bible is subordinate to the Church, does he awaken your prejudices as the Roman Catholic does who comes into your presence and belittles his faith and hides it away and makes a secret of it, and only after a considerable time lets you discover that he is a Roman Catholic,

¹ Sermon preached at Plymouth Church, Brooklyn, Sunday morning, April 8, 1894. Reported stenographically by Henry Winans, and revised by the author.

and is trying to get you into the Roman Catholic Church by sly and secret methods? Which is the man that awakens your prejudices? It is the latter. You call him a Jesuit; the other man you respect. Does any man doubt that Dwight L. Moody is a Protestant, or that he ever concealed his Protestantism? and yet I suppose that for years Dwight L. Moody has never attempted a great evangelistic service in any great city that he has not had a considerable number of Catholics to hear him. Did any man doubt that Henry Ward Beecher was a Protestant of the Protestants? and yet not only were his works read but his sermons listened to by Roman Catholics, in very considerable numbers.

In this church we are widening out our activities. We have three working-girls' clubs, and two kindergartens, and five branches of a Penny Provident Society, and a Knights of the Bethel, and a boys' gymnasium; some of us are a little doubtful whether we are not widening our activities too much. That depends on the spirit we put into them. I want to speak a word to those who are engaged in these works that lie out of what may be called the ordinary work of a church. It is not necessary that you should chant the Nicene Creed at the beginning of the gymnasium exercises, nor offer the Lord's Prayer at the close. But Plymouth Church has no right to be carrying on a gymnasium unless you young men who are going into that gymnasium are going as Christian men, with Christian faith and hope and love in your hearts, and with the desire and aim and purpose to make the men that you touch Christian men. And the more the church extends its operations and takes on these so-called secular works, the more it needs to develop and enrich its faith and hope and love, the more it needs to strengthen its Gospel belief, the more it needs Gospel power in the pulpit, and the more it needs Gospel truth in the prayer-meeting and the home circle.

I want also to make an application of this subject to those who are not members of Christ's Church. What hindereth me to be baptized? I would like to put that question to you; I wish I could bring you to probe yourself with that question until you had found the real answer. Some of you have been in this church for many years; why are you not in Christ's army? The creed prevents you? That is a very good reason for not having faith in the creed, but it is no reason for not having faith in Christ. Let me read again all that any one professes when he enters Plymouth Church:

Do you now avouch the Lord Jehovah to be your God, Jesus Christ to be your Saviour, the Holy Spirit to be your Sanctifier, renouncing the dominion of this world over you? Do you consecrate your whole soul and body to the service of God? Do you receive his Word as the rule of your life, and, by his grace assisting you, will you persevere in this course unto the end?

If you cannot say yes to this, if you do not accept God as your God, if you think you can be a true man without the helpful grace of the Lord Jesus Christ, and do not need his forgiveness for your failures and your sins, if you are not living in the world to be its master, not its servant, if you mean to give a part of your time to God and keep a part of it to yourself—we do not want you in the church. To you I am not talking; I am talking to the man who says, Yes, I do love Christ, I do desire to honor him, I do desire to be like him, I do desire to accomplish his work in the world. If you believe the Church is, on the whole, working for Christ, join it and work with us. If not, fling out your banner and attack us. If you think the Church is hypocritical, if you think it is standing in the way of Christ's kingdom, you have no right to remain neutral; declare yourself for Christ and against his Church; against it because you believe it is not his but is a hindrance to Christ. Or do you say, I don't want to make a profession of my religion? Nobody asked you to. I do not believe in making a profession of religion. It is one thing for you to profess your religion, and another thing for you to confess your Christ. Is he your Leader? Then say so.

You cannot be loyal to Christ and hide your loyalty. You had a few years ago an experience here in Plymouth Church, when you wanted loyal friends for yourselves and

loyal friends for your pastor, and you know how much you thought of the men who said, We believe in Plymouth Church and in Mr. Beecher, but we do not want that any one should know it. What is loyalty worth that does not declare itself? Either you are loyal to Jesus Christ or you are not. You cannot escape that issue. That you are teaching in the Sunday-school, that you are administering church affairs, that you are attending the church, that you are helping in the finances, does not answer the question, Are you loyal to Christ? and if you are, why have you never said so? Why do you not say so now?



The Name of God¹

By Lyman Abbott

When God appeared to Moses at the burning bush and gave him his mission to deliver Israel, Moses asked for the name of the One who talked with him, and God replied, I AM THAT I AM. Whenever this account was written, it is an account of the earliest distinct, explicit revelation of God, including anything approximating a definition of his character. In it are involved elements, though only elements, of the later Christian revelation. With it may profitably be compared the One Hundred and Third Psalm and the Fourteenth Chapter of the Gospel of John. These later revelations throw back their light upon the earlier ones. In that light let us study this revelation of God, "I AM hath sent me unto you."

1. God is. This is a first and fundamental fact. Some satirist, mimicking Pope's famous line, has said, "An honest God's the noblest work of man." Not infrequently this notion is embodied in orthodox teaching, and God is spoken of as though he were an ideal of the human imagination. In the Hartz mountains the traveler sometimes sees a gigantic image on the clouds across the intervening valley. He is startled, and his wonder and his awe are awakened, until he discovers that he is looking upon his own shadow. So men have cast their own shadow on the clouds and then revered it. God is not thus a shadow of humanity. He is not a creation of man's imagination. He is not a human ideal. God is a sublime reality. We approach him through our imagination; we interpret him by our ideality; but our ideality without imagination does not create, it perceives what really is. We see, though in a glass, darkly.

2. Only a person says I; therefore God is a personal God. What do I mean by this? I do not mean a God dwelling in a human body in some particular point in the universe. I do not mean a God localized. I do mean that, to quote Herbert Spencer, "the Infinite and Eternal Energy in the presence of which we all stand" is an Energy which thinks and feels and wills. To say this is not to say that he is limited or conditioned. To deny to him thinking, feeling, and willing is to put upon him very narrow limitations. He is in all nature, but transcends it all. He is in all human life and experience, but is more than all human life and experience. He is one who can say, I AM. He thus predicates his own personality.

3. This I AM sends Moses to Israel with a message. He continues to send prophets and apostles to the people of God, and finally sends his own Son. He continues in later times to speak to his Church through the prophetic souls whom he inspires. He speaks in other voices; voices interpreted by nature; voices interpreted by each soul in its own noblest aspirations and most sacred convictions. This I AM who sends Moses to Israel is thus a self-revealing God. He is not like Osiris, who hides behind the veil which no man can draw aside. He is not like the Unknown God to whom the Athenians constructed an altar. "In the beginning was the Word, and the Word was with God, and the Word was God;" that is, from the very beginning God was a speaking, manifesting, self-revealing, forth-putting God. This is involved in the very declaration that God is Love, for love is the putting forth

¹ International Sunday-School Lesson for May 27, 1894.—Ex. iii., 10-20.

in service of life to others. The Egyptians believed in one God, but he was a hidden God who had no name, or, if he had, it was one which it was unlawful either to pronounce or write. The Egyptians knew of him only through a cloud of secondary gods. The unity of the Godhead was an esoteric doctrine confined to the priesthood. When Jehovah met Moses at the burning bush and said, "Say unto the children of Israel, I AM hath sent me unto you," he said in effect, The great, secret, unknown, self-existent Deity, veiled from humanity, the mystery of the Egyptian priesthood, reveals and declares himself to the children of Israel, and through them to all humanity.

4. And He made this declaration of himself that he might set them free from intolerable bondage. He saw and knew their pains and troubles, and came that he might deliver them from it. He who was a self-revealing God, showed himself also to be a redeeming and delivering God.

Thus in this earliest revelation lie wrapped up, as an oak in the acorn, the four great fundamental teachings of Scripture respecting God: that he is; that he is a present God; that he is a self-revealing God; that he is a redeeming and delivering God.



The Religious World



Rev. Joseph Parker, D.D.

During the last week the twenty-fifth anniversary of the settlement of Joseph Parker, D.D., over the City Temple, London, has been appropriately celebrated. A testimonial, to which contributions were made by Dr. Parker's many friends in Great Britain and various parts of the world, was presented to him. Dr. Parker was born at Hexam-on-Tyne, April 9, 1830, and was educated at University College, London. His father was a Northumbrian stone-cutter. His first pastorate was at Banbury, where he remained five years, and his second was at Cavendish Chapel, Manchester, where he remained eleven years. He was settled in London in 1869. His present church, which is one of the features of the metropolis, is located on Holborn Viaduct. He was Chairman of the Congregational Union of England and Wales in 1884, which is the highest position in the gift of English Congregationalists. Dr. Parker is a voluminous author. His People's Bible, in twenty-five volumes, represents his preaching for many years. In personal appearance Dr. Parker is a tall, broad-shouldered, lion-visaged man. He is now about sixty-four years of age. In politics he is a Liberal; in the contest between Church and State, an advanced advocate of Disestablishment; in personal habits, a total abstainer; and, in the social struggle, an advocate of the poor man's rights in all legitimate contests against oppression. No one who has not studied it can understand what Dr. Parker's work has been. His church is in the business part of the city. All the other churches in that part of the city are comparatively empty; his building, which seats twenty-five hundred, on Sundays is always full. His Thursday noon service is usually attended by from fifteen hundred to two thousand people. His home is beautifully located in Lyndhurst Gardens, Hampstead, some miles from his church.

The Baptist Union

The religious anniversaries in England are continued with far more regularity and enthusiasm than in this country. The "May meetings" here have degenerated into small business gatherings, while on the other side they are continued with old-time fervor and attendance. When the Congregationalists or Baptists of England hold an anniversary, it means the anniversary of all their work; with us, various societies have special

anniversaries. If the English plan were followed out here when Congregationalists or Baptists hold their anniversaries, the foreign mission work, the home mission work, and the education work would all be considered at the same time. The Baptist Union of Great Britain and Ireland was held during the last week of April in Bloomsbury Chapel, London. The most interesting action for us, perhaps, was that to which reference was made in our last issue, namely, the adoption of a resolution against race-prejudice in this country. The two addresses which have interested us most were the sermon by Professor George Adam Smith, of the Free Church College (Presbyterian), Glasgow, and the address by Mr. Augustine Birrell. Mr. Birrell is the author of the volume of essays known as "Obiter Dicta." His subject at the anniversary was "Home Heathen." One of the thoughts which he especially emphasized, and in which is more than is evident at first, was the responsibility laid upon Nonconformists to maintain what they believe to be the pristine simplicity of the Gospel. The whole address was an interesting variation on the theme now so prominent in almost all Christian lands—namely, the necessity of a return to the simplicity of the teachings of our Lord. By the way, we neglected to say last week that the resolution concerning lynching in the United States, which was adopted by the Baptist Union, was moved by the Rev. Charles F. Aked, of Liverpool, probably the most prominent of the younger Baptist ministers of Great Britain, and seconded by Dr. John Clifford, of the Westbourne Park Church in London, easily the most eminent Baptist leader in the denomination now that Mr. Spurgeon has gone.

Missionary Deficits in England

On every hand the "bitter cry" of the religious societies is rising in this country, and not alone in this country; the reports from England are equally discouraging; they show that the hard times are in other lands than our own. We take the following figures from the "Christian World" of London:

The Missionary Society deficits for the current year, upon which we comment elsewhere, are as follows:

London Missionary Society.....	£33,215
Baptist Missionary Society.....	14,183
Church Missionary Society.....	15,000
Wesleyan Missionary Society.....	6,000
U. M. F. C. Missionary Society.....	500

£68,898

Towards these deficits the London Missionary Society has already received £4,300, and the Church Missionary Society two donations of £1,000 each.

Concerning these facts that very able paper closes an editorial of eminent fairness with the following sentences: "These great societies, which represent the noblest side of the Anglo-Saxon character, in which its daring, its endurance, its chivalry, are united with the loftiest moral ideals, and employed in enterprises of the purest benevolence, must not be allowed to go down, or to be crippled for want of means. In order to avert this, the present business of their organizers is to set in motion an army of the right kind of askers. When these have been got fairly to work, we do not think the givers will be found wanting."

The Composition of the General Assembly

One's first impression on reading the list of delegates to the General Assembly, as published in the "Evangelist" of May 10, is one of surprise. It is possible that a more representative and able list of delegates has never been elected, but, if this is true, then the ablest men in the Church and the most reliable have not yet reached positions of prominence. We notice hardly more than a half-dozen men whose names are sufficiently known to have weight in the Church or influence outside of it. Chicago sends three of its most prominent ministers, viz., Drs. Hillis, Breed, and Marquis, and New York sends a list whose names are generously endowed with honorary degrees, but who would hardly be thought by any one to be fairly representative of the churches of the metropolitan district. Princeton sends one of her strongest men in Professor Purves, and Oregon sends her most prominent minister in Dr. Brown, of Portland. But most of the delegates are comparatively unknown men. We would not for a moment intimate that they are not thoroughly able and trustworthy; but it would seem, when such interests are at stake as those which will come before this Assembly, that

the decisions should be reached by those whose record of honorable service would give to them weight throughout the denomination. We do not know who is likely to be the Moderator. The two whose names have been most frequently mentioned by the press are Dr. Muchmore, of Philadelphia, and Dr. Birch, of New York. The latter is best known as the prosecutor of Professor Briggs. The proceedings of the Assembly will be duly reported in these columns, and will have a wide influence on the future of the Church.

Just as we go to press, Union Theological Seminary in New York closes one of the most prosperous years in its history. The agitation caused by the action of the General Assembly has not diminished its attendance, and seldom, if ever, was there a stronger body of students. What the action of the Assembly this year will be it is impossible to predict. The annual meeting of the Alumni Association was held on Tuesday morning, May 15, and the address delivered by the Rev. Charles H. Parkhurst, D.D.; subject, "The Minister and Good Government." On Tuesday evening were the anniversary exercises, with addresses by four members of the graduating class; the diplomas were presented by the venerable Charles Butler, LL.D., and the address to the graduating class was delivered by the Rev. Thomas S. Hastings, D.D., President of the Faculty. The graduating class numbers thirty-five. The anniversary of Princeton Theological Seminary was especially satisfactory to its friends, and memorable because of the inauguration of a new professor in the chair of Biblical Theology. The incumbent of this chair is the Rev. Dr. Geerhardus Vos. The subject of his inaugural was "The Idea of Biblical Theology as a Science and as a Theological Discipline." The students in attendance during the past year numbered 232, the largest in the history of the Seminary. The various departments of the Seminary are admirably manned, and the special lectures have been of a high order. The general catalogue shows that 4,301 have passed through the institution, of whom 2,579 are now living.

Pacific Theological Seminary

This Seminary has taken a decided step in advance by the election to its presidency of the honored pastor of the First Congregational Church in Oakland, Cal., the Rev. J. K. McLean, D.D. His acceptance of the office does not mean that he resigns his pastorate, for, by a special arrangement with his church, he holds both positions. Dr. McLean is pastor of the strongest church on the Pacific coast, and knows the churches and the work probably better than any other person. He is a man of great devotion, wise administration, and rare ability, and there is little doubt that, under his direction, Pacific Seminary will become a far greater power than it has been in the past. It has been in existence about twenty-five years. In 1866 there was in California a Congregational church membership of 1,428; according to the last year-book it had increased to 14,092. But Pacific Seminary represents a larger area than the State of California; it is the center of theological education for the Pacific coast, where there is a Congregational membership of considerably over 20,000. With such men as Dr. McLean for President, Professor Foster for Systematic Theology, Professor Nash, Dr. Mooar, and others for the various departments, this Seminary ought to become one of the chief institutions of learning west of the Rocky Mountains.

We have before mentioned in these columns the new Social Settlement in Jersey City. That Settlement has met with very remarkable success since its starting. It has now taken two steps which indicate a decided advance. It has perfected the organization of its association. Its officers are as follows: President, the Rev. A. H. Bradford, D.D., Montclair; Vice-President, the Rev. W. R. Richards, D.D., Plainfield; Secretary, Professor H. C. Wait, of Hasbrouck Institute, Jersey City; Treasurer, W. Jay Hunt, of Phelps, Dodge & Co., 11 Cliff Street, New York. Its management is entirely undenominational, the President being a Congregationalist, the Vice-President a Presbyterian, and the Chairman of its Finance Committee (the Rev. E. T. Tomlinson, Ph.D., of Elizabeth) a Baptist. Hitherto it

has had no permanent home, but it has at last secured perhaps the very best location in all the city for its purposes—a large and commodious residence known as the "Clark Mansion," 174 Grand Street. At present the building is rented, but with the privilege of purchase at a very reasonable figure. Already one of New York's princely business men, whose benevolences are known far and wide, but who gives much more than is ever known, has sent unsolicited a pledge of one thousand dollars toward buying the house. It is hoped that others will follow his example. There ought to be in Jersey City something which should do work like that so splendidly accomplished by the Rivington Street Settlement in New York and the Hull House in Chicago. The work has already grown far beyond the ability of the workers or the means at their disposal. The question of furnishing the new house has next to be faced, and then the Settlement will be ready for its enlarged work. Those living in the suburbs of New Jersey ought especially to rally to the support of the only Social Settlement in that State, and see to it that it never lacks means to do the work which needs to be done in the locality in which it is situated.

The New Jersey Quadrilateral

The recent utterance of the Congregational Association of New Jersey promises almost to rival those of Chicago and Lambeth. It is receiving all sorts of treatment from all quarters of the country. One of the most eminent ministers in the Episcopal Church has written in a personal letter as follows: "I have just read with the deepest interest and encouragement the report made to an Association of Congregational Churches in New Jersey by its Committee. Unless I greatly exaggerate to myself at once the significance and importance of the language of this report, it will surely clothe the Committee with factorship in the solution of this sacred problem." The writer of those words may not represent the Bishops of the Church, but he does represent a large proportion of its most eminent and scholarly ministers. The "Herald of Gospel Liberty," representing the "Christians," says:

This is a very remarkable statement, and is substantially the platform of the Christians. The Scriptures as the only recognized authority for faith and practice; a humble acceptance of Jesus as the divine Saviour and Teacher, as a condition of fellowship; a recognition simply of the Church of Christ as ordained by Jesus; and liberty both in the interpretation of the Word and in the administration of the ordinances of the Church.

That seems about right, and in substance is most familiar speech to all Christian ministers and members of the Christian body. We as a people are certainly ready to adopt such a basis of union, or, rather, proclaim it enthusiastically, for we always have done this. We regard the above basis as a perfect repudiation of all creeds as authority in matters of faith, and as the expression of a fellowship complete and perfect.

On the other hand, the "Advance" of Chicago seems to us not even to understand the resolutions. Possibly we do not understand its editorial comment, but we surely cannot see how in the New Jersey propositions there is any giving away of Congregational principles. The "Pacific" seems to indicate that in chasing the dream of Christian union Christians may add to the occasion of division among themselves, "and have their attention called off from their own providential work." That has a very curious sound. As if getting together, marching side by side, economizing in men and means, would result in less efficiency! Clearly the proposals of the New Jersey Association will have to be counted in the adjustment of the problem which is now receiving general attention, which attention is itself one of the surest signs of spiritual life in the churches.

The Southern Methodist Church General Conference

This body, which chiefly represents the Methodists of the South, held its session in the First Church of Memphis, Tenn., beginning May 1, 1894. This is the highest legislative body of that denomination, and is chosen every four years. It is composed of an equal number of clerical and lay delegates, and includes forty-seven annual conferences and three hundred and forty-four delegates. The basis of representation is one clerical and one lay delegate for every thirty-six members of the annual conference and a fraction of two-thirds. The bishops are *ex-officio* presidents of the body, presiding over its sessions in the order of seniority of office. The presiding bishop is John Christian Keener, D.D., who has occupied his present position since 1870. The best-known to

us among his associates are Bishop Galloway, Bishop A. G. Haygood, and Bishop O. P. Fitzgerald. The various bishops live in different parts of the South. Their annual salary is \$3,600, out of which they pay their own traveling expenses. There are three mission conferences in Mexico, and one each in Brazil, China, and Japan. The membership of the Church is 1,340,000. It is one of the most prominent and aggressive of the Christian denominations in the South.

Professor Harnack's Article

A recent article by Professor Harnack in *The Outlook* has attracted wide attention in the religious press. His definition of evangelical religion receives this commendation from the "Interior": "Every reader will recognize in it the expression of his own thought, though he may not have given it expression. It will fix attention as a statement of what every Christian that lives, or has lived, believes and has believed. It is both the testimony of and the bond of identity of the Christian Church." Since the "Interior" considers this definition of so great importance, it may be worth while to repeat it here: "(1) Religion is a matter of the heart and life; (2) the Christian faith is wrought within us by God himself, and consists in childlike confidence in him; (3) it is confidence because of Christ, and in Christ, and hence it is also discipleship of Jesus; and (4) it establishes a direct, free relationship between God and each individual soul, which endures steadfastly even unto eternity." The "Independent" is equally enthusiastic over Professor Harnack's description of the attitude of Roman Catholics toward Protestants. Many other papers have also noticed the article and recognized its importance.

The Brooklyn Tabernacle Burnt

The third and largest of the Tabernacles built for the Rev. T. De Witt Talmage, D.D., was totally destroyed by fire on Sunday last, thus sharing the fate of its two predecessors. The fire broke out in or about the organ just at the close of the morning service, and while Dr. Talmage and a few people were still in the church. With the Tabernacle was destroyed the fine Hotel Regent adjacent, while many houses near by were damaged. The total loss is roughly estimated at about \$1,250,000. No lives were lost. The Trustees at once held a meeting and resolved to rebuild after clearing off the debt on the old building. The debt is \$180,000; insurance, \$130,000; estimated value of land, \$90,000. In response to a letter from the Trustees Dr. Talmage has signified his willingness to continue as pastor of the projected fourth Tabernacle. The first Tabernacle was dedicated in 1870 and destroyed by fire in 1872; the second was dedicated in 1874 and burned in 1889; the third was dedicated in 1891. It is singular that the fire of last Sunday should have broken out immediately after Dr. Talmage had preached a sermon in memory of the twenty-fifth anniversary of his pastorate. Large public meetings in honor of the event had been held on Thursday and Friday, at which addresses had been made by many distinguished clergymen and citizens. Dr. Talmage sailed on Monday for a second trip to the Holy Land.



Gleanings

—The ninety-second annual session of the General Association of the Congregational Churches of Massachusetts was held in Springfield, beginning May 15.

—Bishop Smythies of Zanzibar, has died of fever on board a steamer bound for Aden, and was buried at sea. He had started on a trip for the benefit of his health. He was appointed Bishop of Zanzibar in 1883, and was a man of much zeal and executive ability.

—The Rev. Irving Meredith, pastor of the Hancock Congregational Church in Lexington, Mass., dropped dead from heart-failure on Main Street on Tuesday of last week. Mr. Meredith was a young man of great ability and unusual personal qualities; he was a son of the Rev. R. R. Meredith, of Brooklyn.

—Archdeacon Maltby, whose death is just announced, was one of the greatest English workers in educational reforms. Most of his ministerial life was spent in the diocese of Lincoln, but in 1884 the Archdeaconry of Nottingham, to which, in 1878, he had been appointed, was transferred to the see of Southwell. Archdeacon Maltby was a Cambridge man, and had there as

contemporaries Drs. Perowne and Hort, Messrs. Westlake, Hugh Childers, and Archdeacon Cheetham.

—Anti-missionary demonstrations have taken place in Huchow, China. The town of Huchow is midway between Hangchow and Soochow, and until recently its people resisted all attempts to establish Christian missions there. The missionaries there are Americans. The authorities have promised to punish the offenders.

—The Campbell heresy case is reported to have been settled at Carleton Place, Ont. At a conference between the Presbytery and Professor Campbell, the latter agreed to the following: (1) That the statements of the Old Testament writers as to the character of God were true as far as they went, but in exceptional cases were not the whole truth. (2) That in a great majority of cases God, when sitting in judgment and in discipline or chastisement, acts in accordance with the general laws, or through secondary causes. The Presbytery deemed this satisfactory, and so reported to the Synod.

—The Sunday-school of a Baptist church in Chicago has a novel and interesting way of announcing and registering the attendance. It is by means of the "Sunday-school thermometer." A long glass tube is mounted upon a wooden frame, the whole resembling a large thermometer. The scale is graduated by tens and hundreds, the degrees in this case ranging from 400 to 1,000. A string of tape, part of which is colored a bright red to represent the mercury, runs through the center of the tube and may be moved up or down by means of a small crank at the head. Four hundred is designated as "very cold;" 500, "cold;" 600, "temperate;" 700, "warm;" 800, "very warm;" 900, "hot;" 1,000, "very hot."

—The will and codicil of the late Mrs. Olivia P. Atterbury, of New York City, make the following public bequests:

To the American Bible Society, to be used toward the distribution of Bibles among the Italians of this city, \$2,000.

American Missionary Society, for the education of missionaries to Africa, \$5,000.

American Board of Foreign Missions, for Chinese educators, \$5,000.

Board of Foreign Missions of Presbyterian Church, for distributing Gospels and tracts, \$15,000.

New York City Mission and Tract Society, for distribution of Italian tracts, \$5,000.

Women's Union Missionary Society of America, to be used in general missionary work, \$3,000.

Phelps Chapel, \$2,000.

Children's Aid Society, for teaching Italian children English, \$2,000.

Home for Destitute Girls, \$1,000.

New York City Mission and Tract Society, for tracts for colored people, \$6,000.



Ministerial Personals

CONGREGATIONAL

—C. L. Morgan has become pastor of the Central Church of Jamaica Plain, Mass.

—C. H. Beale has become pastor of the Immanuel Church of Roxbury, Mass.

—W. H. Pound has become pastor of the church in Cortland, N. Y.

—J. C. Langford, of Bridgewater, Vt., accepts a call to Coventry.

—E. M. May accepts a call to become Dr. Schaffner's associate in the work of the Bethlehem Church of Cleveland, O.

—E. J. Lewis, of the Yale Divinity School, accepts a call to Storrs, Conn.

—E. F. Wright accepts a call to Dwight, Ill.

—Evan Evans was ordained on May 2 at New Preston, Conn.

—T. J. Woodcock accepts a call to Lakeview, Ia.

PRESBYTERIAN

—John Hall, who had been pastor of the First Church in Trenton, N. J., for fifty-three years, died last week, at the age of eighty-eight.

—Jacob Freshman, formerly pastor of the Hebrew Church in this city, accepts a call to the North Park Church in Newark, N. J.

—W. S. Ward accepts a call to Lexington, Ky.

—D. S. Brown has received a call to Pike, N. Y.

—R. I. MacBride has resigned the pastorate of the church in Monterey, N. Y.

—G. E. Thompson, of the Olivet Church, Wilmington, Del., accepts a call to the Second Avenue Church of Detroit, Mich.

—G. B. Van Dyke has received a call from the First Church of Perth Amboy, N. J.

—S. E. Young, of the Westminster Church, Asbury Park, N. J., has formally accepted his call from the Central Church, Newark.

—E. W. Stapelkant has accepted a call from the First Church of Kalamazoo, Mich.

OTHER CHURCHES

—F. W. Tompkins, Jr., has resigned the rectorship of St. James's Church (P. E.), Chicago, Ill., and accepts a call from Grace Church, Providence, R. I.

—W. N. Jones, assistant at St. Clement's Church (P. E.), New York, accepts the rectorship of St. Paul's Church, Evansville, Ind.

—Natari Kitashima was ordained to the Unitarian ministry in Vineland, N. J., on May 3; he is said to be the first Japanese ordained in the United States.

—Eugene E. Thomas has become pastor of the Emmanuel Reformed Church of Castleton, N. Y.

—Cyrus Mendenhall has resigned the pastorate of the First Christian Church of Oxford, Mich., to become chaplain of the State House of Correction and Reformatory at Ionia.

—F. A. Smith, of Somerville, N. J., has received a call from the First Baptist Church of New Brunswick.

—Marion Crosley has resigned the pastorate of St. Paul's Universalist Church of Springfield, Mass.

Books and Authors

The Englishman at Home¹

The fact that Mr. Edward Porritt has as accurate knowledge of English public affairs as any man in England is perhaps not the chief recommendation of this volume, but rather the fact that he knows what Americans do not know about his subject. An Englishman who had not lived in America would be constantly assuming that his American readers knew what they do not know, and did not know what they do know. Mr. Porritt understands his audience as well as his subject, and in consequence has prepared a volume of exceptional value to all Americans who care to understand English institutions.

The first chapter deals with municipal life, describing the rapid extension of the right of self-government since the passage of the Municipal Reform Bill of 1835, but showing clearly how reluctant and how incomplete have been the concessions of municipal rights to the working classes. Mr. Porritt's standpoint is that of neither a critic nor a eulogist. He is, indeed, clearly in sympathy with the democratic movement which has been gathering strength as the century has advanced, but he states facts as a dispassionate lover of truth and never as a passionate lover of a political or economic creed. The high character borne by the majority of English public officials is stated so clearly as to force the most enthusiastic democrat to recognize the advantage of having public affairs administered by men of the highest possible standing in the community, even though they be Tories in their political views. At the same time, the injustice of the English system of local taxation—for example, the taxing of renters instead of landowners for public improvements which add to the value of the latter's property—must make the most unbending conservative recognize the fact that the well-to-do classes have always legislated to promote class interest rather than the public interest. Administration should be in the hands of the most educated, but legislation should be in the hands of those identified with the mass of the people. What Mr. Porritt says about the bettering of sanitary regulation in Great Britain and the increasing public control of water and gas monopolies must make all Americans recognize that in some respects English local governments are doing more to protect the rank and file of the people than our American local governments.

The chapter following that upon municipal government describes the development of the English poor laws and the present system of caring for the poor. The history is full of instruction, particularly that of the period preceding the reform of 1834. During the three-quarters of a century which have come to be known as the "pig-sty era" of the poor-law system, the English law on the one hand restricted the wages of labor for the benefit of the employer and taxed them for the benefit of the landowner, while on the other hand it fed without discrimination all who were thus reduced to pauperism. In 1833, when England had a population of but 15,000,000, \$43,000,000 a year was expended for poor-law relief. This burden, amounting to \$15 a year for every family in the country, fell upon the renters who were not paupers. It is to the credit of English democracy that, despite its increasing socialistic tendencies, it has cut down to one-half the amount distributed in this way. The total sum expended upon paupers is the same as sixty years ago, but meanwhile England's population has doubled and her wealth quadrupled. The social democracy which is gaining ground, while it is attempting to extend equal opportunities to all classes, is insisting with greater strenuousness upon the responsibility of all classes for their own material support. Public gifts to the lazy and inefficient are less now than formerly, and the change came with the substitution of democracy for aristocracy in the government of Great Britain.

To review this volume chapter by chapter would far exceed the space-limits at our disposal. The descriptions

of the system of elementary education, of the administration of justice, of imperial taxation, of the relations of Parliament to the constituencies, of the relations of the Church of England to the Nonconformists, of the labor legislation, of the distribution of land, and of the daily press, present together the clearest and fullest statement of English political, social, and industrial conditions that can be gained from any single volume of which we know.



Elementary Anthropology¹

Anthropology may be defined as the science of humanity—that is, of natural humanity. There are two theories of mankind. One is that man was created in a state of perfect intelligence, and, implicitly, of complete civilization, and that from this primal perfection man degenerated. To this theory there is not the least objection except that it rests on not a particle of evidence. It has been adopted by many simply because it was supposed to be necessary to orthodoxy. Mr. Hittell uses the other theory, which studies facts and draws inferences from them. The inference is that the early stage of the march of humanity was that of savagery. The data all lead us to that conclusion, and nothing but the stupidest literalism in reading the Bible will prevent any one from accepting facts in his reading of the history of mankind.

Mr. Hittell's first volume begins with this sentence: "Man has existed on the earth certainly forty thousand and perhaps two hundred thousand years." This is all well enough, but surely the author knows that the very names he cites, Croll, Lyell, and the others, regard the existence of man before the middle quaternary period as based on the slenderest of conjectures. In his section on the mound-builders Mr. Hittell says: "Neither history nor tradition gives us any account of the origin of the numerous earthworks, etc." True, but archaeology has something to say, and it is against the impression of their extreme antiquity. The latest investigations under the United States Government give us reasons to believe that the mounds were built by tribes existent when the whites landed on these shores, and that some of the mounds were built after the European invasion. This the author could have learned by consulting the Smithsonian Reports and the Reports of the United States Bureau of Ethnology. On page 145 he says, "Savage tribes generally have no wedding ceremony." On the contrary, they generally have, if Tylor and Frazer can be believed. Indeed, the folk-lore of all primitive peoples reveals this as a well-nigh universal custom, however simple the form. While we assent to Mr. Hittell's assertion of the mental incapacity of the savage, that assertion is in need of modification. To take one instance, the custom of *tabu* among many savage tribes causes their language to assume an enormous and constantly varying vocabulary, which no extremely weak mind could master and remember. The classic instance of Darwin and the Fuegian is also a case in point. The treatment of the morality of savage races, which is a matter of deep importance in any discussion of the anthropological problem, is cursory and utterly wanting in a scientific method. There is no attempt to determine what is the general code, if any, of savage morality, and if the savage measurably obeys it. The volume is an accumulation of a vast number of details, but there appears to be little attempt to arrange them according to the stages of development to which they belong, and there is no effort to determine the meaning of the customs of primitive folk. There is a great deal of raw material, useful to the special student of ethnology and comparative religion, but meaningless or misleading to the general reader. "Savageism," as the author calls it, is not a dead level. It has its "cultur-steps."

The second volume treats of the Aztecs, the Quichuans, the Chinese, the ancient Egyptians, the Hindus, the ancient Persians, the Babylonians, the Teutons, etc.; and all these

¹ *The Englishman at Home: His Responsibilities and Privileges.* By Edward Porritt. Thomas Y. Crowell & Co., New York. \$1.75.

¹ *A History of the Mental Growth of Mankind in Ancient Times.* By John S. Hittell. 4 Vols. Henry Holt & Co., New York. \$6.

are summed up under the head of "Barbarism." Of the Aztecs and Quichuans so little is known that no one will pretend to criticise Mr. Hittell in anything he may say on the subject. His treatment of the religion of the Egyptians, as well as that of the Babylonians, shows a neglect of the first principle of evolutionary science, for our writer allows nothing for the great change in the religious culture of the Egyptians. From the first Thinite dynasty, 5650 B.C., to the days of the Ptolemies, there was a development in the theology of the Egyptians that amounted to a reversal; and in Babylon, between Sargoni and Nanonidus, a similar theological evolution took place. It is not true in the case of these nations of "Barbarism," any more than in the case of those of "Savageism," that this evolution was always a progress and an improvement. The author certainly is aware that for the theory of evolution it is not necessary that all lapses and retrogressions should be fatuously denied.

The third volume of the *History of Mankind* discusses the course of humanity in Judea and in Greece. Here again we are disappointed. No notice is taken of the composite character of the Israelitish people, although this stands out from the face of the Biblical account. In taking up the conclusions of historical criticism of the Old Testament, Mr. Hittell does so without any critical acumen. He is chiefly concerned with pointing out the contradictions and inconsistencies of the Hebrew sacred writings. He neglects to point out the position which the Israelites hold in the evolution of humanity. The discussion of the Hellenic religion shows an equally feeble grasp of the subject. He has failed to consult recent writers on Greek religion, he does not distinguish between those divinities that were autochthonous and those that were imported (cf. page 266), and he does not understand that the early philosophers were, in a large measure, the theologians of the Greeks, as in later days were the poets and dramatists, especially the dramatists.

The fourth volume treats of the culture of Rome and of early Christianity. Here, again, we are disappointed. There is no adequate understanding of the religion of ancient Rome, such as a study of Preller would have afforded. In the main, however, the author's estimate of the significance of Rome in the history of the evolution of humanity is more just than in the matter of some other nations.

The foundation of his treatment of Christianity may be inferred from this: "The authors of the Four Gospels not only had no direct knowledge of Jesus, but they had no trustworthy information at second hand. They made their compilations in a blind way, accepting much that had its origin in the legends of the Apostolic and post-Apostolic generations. The school of Peter and the school of Paul had each its own myths of Jesus, and some of each have been preserved in the Gospels." Later on he observes: "The triumph of Christianity over the older faiths was due mainly to the superiority of its discipline. It was the first ecclesiastical organization to be a Church, as we understand that word." "If a supernatural religion is one that is revealed in a complete and unchangeable form when first published, then of all religions Christianity is the least miraculous." "In its main features Christianity is an Aryan religion."

We have only to say that the writer of this book has no comprehension of the science of comparative religion nor of the great process of evolution. He has gathered a vast array of data which he never stops to examine or deigns to interpret. In all things he is strikingly superficial—more so than Mr. Buckle, more so than Comte, and more so than Spencer. There is in the whole work an appearance of haste to put forth raw material, and a disposition to tear down and not to build up. No adequate history of the mental growth of mankind can be written without a minute examination of the life and the thought of the common people, and that could never be accomplished in four small volumes and in a few brief years. It is the work of a lifetime, and demands the study of minutiae, not merely the annals of dynasties and the record of great wars. More than all, a calm and impartial spirit and a love of

the real and true are absolutely demanded. Any one avowedly holding a brief for the plaintiff is unworthy to be heard.



Some Salient Points in the Science of the Earth. By Sir J. William Dawson. (Harper & Brothers, New York.) No man in Canada has more profoundly influenced its educational development than Sir J. William Dawson. An original investigator in a noble field; a teacher whose enthusiasm is contagious; a lecturer whose glowing words have kindled interest in thousands of minds; a charming writer whose books are widely read; a man of beautiful character and most kindly sympathy—he has made a deep and permanent impression upon the science of geology in America. After more than a half-century of active work in this field he writes this little work as, perhaps, a final contribution to the subject. Most of the salient points considered are such as Sir William Dawson has himself done special work upon. Some of them have been for him real battle-grounds. The History of the North Atlantic, the Dawn of Life, the Lesson of Eozoon, the Genesis and Migration of Plants, the Growth of Coal, the Oldest Air-breathers, the Great Ice Age, Early Man—these are all old topics with our author. In some of the chapters he adds little that is new, but in others he brings new data or presents new phases. In all together he sketches for us, very briefly but clearly, his life-work. It is probable that Dr. Dawson's two most bitter battles in geology have been waged over Eozoon and the Glacial Period. In his two chapters, "The Dawn of Life" and "What may be Learned from Eozoon," we have a summary of the first. The Laurentian deposits are described, the Eozoon discovery stated, the structure and affinities of the organism—if organism it is—discussed. Dr. Dawson apparently sees no reason to change his views regarding the "dawn animal." As to the other battle, that relative to the "Great Ice Age," we see no greater tendency to yield. Dr. Dawson still believes that, by most geologists, the importance of glaciers in that period has been overestimated, that of floating ice too little considered. It is plain, too, that he seems to feel that the trend of modern discovery is toward a moderate view where both agents must be fully recognized. The author introduces an unusual feature into the arrangement of the book. Each chapter is dedicated to the memory of some great geologist, one of "those giants of the last generation who, in the heroic age of geological science, piled up the mountains on which it is now the privilege of their successors to stand." With these men he was personally acquainted, and with them he has worked. Toward them he feels a love and reverence such as many younger men in geology now feel toward him whose work is almost done, but who has been so active in bringing out many of the salient points in the earth's history.

The "History of the Philosophy of History" is the subject of an immense work that has been begun by Professor Robert Flint, of the University of Edinburgh, and the first volume of it, entitled *Historical Philosophy in France and French Belgium and Switzerland*, has recently appeared. Although the importance of the work would justly call for an extended notice, we prefer to await the appearance of another volume before reviewing the work *in extenso*. As far as it goes, this volume is by itself complete. The work of Professor Flint belongs to two departments of intellectual inquiry. To quote the author's words, "Its primary purpose is to trace the course of human thought in its endeavors to explain human history; or, in other words, to give an account of the rise and progress of reflection and speculation on the development of humanity." From Bodin, who was the first French writer to conceive of history in a philosophical spirit, to De Coulange and Malan, the task is pursued with a firm hand and a clear insight. Professor Flint's own method is that of a calm critic; he is no *doctrinaire*. What his own philosophy of history may be, we can say best when his work is completed. For the present he is concerned only in giving a critical and rational account of the theories of others. Their key he indicates: "The historical theories of individual thinkers will always be found largely explicable by the contemporary political condition of the communities to which these thinkers belonged. It was the political state of Italy of his day which led Macchiavelli to treat of history as he did. It was the civil strife and dissension in England in the time of Charles I. which suggested to Hobbes his doctrine of the origin and development of society." After a general introduction, glancing at the various ideas in ancient and mediæval times, touching the progress of humanity and the forces impelling and controlling human development, the author enters into a careful examination of the historical work of such men as Bodin, Bayle, Bossuet, Montesquieu, Turgot, Voltaire, Rousseau, Condorcet, Chateaubriand, Thierry, the Ultramontanists, Saint-Simon, Blanc,

Proudhon, Cousin, Guizot, De Tocqueville, Michelet, Quinet, Comte, Littré, Renan, Taine, and many others. The weak points and prepossessions of each are pointed out, and likewise their strength. From this the reader will readily infer the character and usefulness of this important contribution to philosophy and to history. (Charles Scribner's Sons, New York.)

The Rev. Dr. James Macgregor, of Columba Church, Oamaru, New Zealand, has issued the second installment of his system of Apologetics. This work bears the title *Revelation and the Record: Essays on Matters of Previous Question in the Proof of Christianity*. The author does not disdain the most arid literary style and the most arrogant assumptions. For a theologian to assert that the Tübingen School, however far its old positions are now discredited, "went up like a rocket and came down like a stick," is, to say the least, evidence of a shallow mind. Yet Dr. Macgregor certainly has no mean powers of logic when he chooses to put them to use, as, for example, in discussing the "Light of Nature," "The Foundations of Natural Theology," and "The Previous Question of Science Regarding Evolution." The last is in an appendix. The author is evidently unacquainted with the results of recent scholarship in the domain of New Testament criticism, and he has not read Harnack. In short, if we were to pass judgment on this book, it would be that it is a century behind the times, and ignorant of the opinions which it pretends to refute. (Charles Scribner's Sons, New York.)

It is possibly true that the laity of the Episcopal Church are more "High Church" than the stronger men among the clergy. After the "quadriateral" of Chicago and Lambeth, a book like *The Church in the Prayer-Book: A Layman's Brief Review of Worship*, by Edward Lowe Temple, M.A., with an Introduction by the Rev. Samuel Hart, D.D., does not come to us as an eirenicon. It upholds auricular confession and the doctrine of the Real Presence (which no clear-thinking theologian will for a moment assert to differ from the theory of transubstantiation). In a word, we have only to say that if this be the teaching of the Book of Common Prayer, then somewhere and sometime there is going to be a great crisis in the Episcopal Church. We do not believe that such points are the doctrine of the Episcopal Church, and we are of the opinion that the editor of this book in its second American edition ought not to have used his official position as Secretary of the House of Bishops to authorize such a book. By so printing his title Dr. Hart involves the entire House of Bishops in a doctrinal position which certainly will be repugnant to some, if not to all, of them. All attempts to add new dogmas and doctrinal tests should be vigorously resisted by that Church which hopes to be a means of the union of Christian Churches. (Young Churchman Company, Milwaukee.)

We desire to recommend to the ministers of the Christian Churches an admirable work, *Speculum Sacerdotum, or the Divine Model of the Priestly Life*, by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. Notwithstanding its Latin title, it is in no wise scholastic or mediæval in character, but an aid to the devout life and the effective work of the Christian minister wherever he may live, in America as well as in England. It is conceived in a spirit of sanctified common sense and of single-hearted devotion to the Master, and it is written in a strong and interesting manner. The topics which it treats comprehend the several aspects of the ministerial work, as the outcome of the true ministerial character. (Longmans, Green & Co., New York.)



Literary Notes

—Mr. Noah Brooks's country-seat at Castine, Maine, is called "The Ark." The reason is evident.

—In Dr. Wilberforce Newton's book, "A Trip through Russia," he will describe a visit to Count Tolstoi.

—A pretty brick villa at Hampstead Heath, that charming London suburb, is the home of Mr. Walter Besant.

—Miss Laurence Alma Tadema, the daughter of the famous painter, has written a novel, which she calls "The Wings of Icarus."

—It is said that the result of reducing the price of "The Forum" from fifty to twenty-five cents has been to treble its circulation.

—Every one will be glad to hear that Mr. George Macdonald's health has been greatly improved by his residence in Italy during the past winter.

—President Andrews, of Brown University, is engaged upon a book embodying his views on Bimetallism. The volume will be entitled "An Honest Dollar."

—Signor Luigi Morandi has had an astounding success with his "Antologia," and editions are appearing at the rate of one

a year. Not only are specimens presented from the writings of the best living Italian critics and scholars, but the book offers a good description of current literature development.

—Mr. John Brisben Walker, the publisher of the "Cosmopolitan," has decided to move the offices and plant of that magazine to Irvington-on-Hudson, where he now lives.

—Mr. Hamlin Garland has been a farmer in Dakota, a school-teacher in Illinois, and a literary worker in Boston. He is now a moving force behind "The Midland Monthly," which is published at Des Moines, Ia.

—The articles called out by Dr. Shields's monograph on the "Historic Episcopate," and first published in the pages of "Christian Literature and the Review of the Churches," have been brought together in a little volume edited by Dr. A. H. Bradford and published by the Christian Literature Company.

—M. Alphonse Daudet is finding time from original work to translate from the Provençal the poems and literary souvenirs of Baptiste Bonnet, called the Burns of Provence. It is said that the book, when it finally appears, will be entitled "Mémoires d'un Paysan." At twenty years of age Bonnet was educationally still so poorly off as to be unable to read, write, or even speak the French language.

—Mrs. Frances Elizabeth Barrow, for a generation and more known to young folks as "Aunt Fanny," has just died in New York City. She was born in Charleston, S. C., but at an early age came to New York, where she had since lived. She was always greatly interested in the care and education of children, and at one time was on the Juvenile Asylum Board. Besides her stories for the young, Mrs. Barrow also wrote two novels, "The Wife's Stratagem" and "The Letter G."

—Who remarked that the editors of "The Yellow Book" were modest young men? "The Sketch" reports them as saying:

"What is to be the leading note of 'The Yellow Book'?" "All magazines, if they are any good at all, must have clever stuff in them; that is a primary essential. We want, also, to be distinctive, to be popular in the best and truest sense of the word. And we don't want to be precious or eccentric. We feel that the time has come for an absolutely new era in the way of magazine literature. When 'The Century' was started, it was, in magazine literature, far ahead of anything else; now it is as far behind; and probably, in time, we shall get behind also, and somebody younger will take the lead. Distinction, modernness—these, probably, so nearly as they can be picked out, are the two leading features of our plan."

—"Lucien Leuwen" is the name of the hitherto unpublished work of Stendhal (Henri Beyle), whose popularity seems on the increase. His spirited comments on places, however, make his "Promenades dans Rome" and other volumes descriptive of Italian sojourns still valuable as guide-books, though written sixty years ago. Stendhal's style and force as a story-teller have just received unlooked-for praise from M. Émile Zola, who, in his recently published essays, remarks: "Balzac and Stendhal are the men who lead this evolution; it is dating from their works that imagination no longer counts in the novel. Look at our great contemporaneous writers, Gustave Flaubert, Edmond and Jules de Goncourt, Alphonse Daudet: their talent does not come from what they have imagined, but from the manner in which they show forth nature in its intensity."

—The New York "Sun" says: "Prince Poniatowski intends to make an interesting literary venture. He is of a literary and artistic turn of mind, has written for Parisian periodicals on subjects of art, and has painted some landscapes which have been placed in Parisian Salon exhibits. It is the design of Prince Poniatowski to start a monthly magazine to be called the 'French-American Review.' Ibsen, Tolstoi, and Zola have promised, his friends say, to contribute to the periodical. M. Casimir-Périer, who is the Prince's cousin, and M. Arrêve will give material and literary aid, and Forain and Caran d'Aché will illustrate the pages of the new magazine. The Prince is backed by his uncle, who is a wealthy resident of Paris. Beyond the general scope of the magazine and the fact that it will be printed in this city, the literary plans of Prince Poniatowski are yet unformed."

—"The Critic" says that Mr. Marion Crawford's "Gods of India," published in the April "Century," was accepted about twelve years ago, and proceeds to relate that "an uncle of Mr. Crawford's (not 'Uncle Sam' Ward) took the future novelist in to see the editor of the 'Century' somewhere in the early eighties, and, after introducing him, said, calling the editor, whom he had known from early childhood, by his first name, 'I want you to give this boy something to write. He's got the material in him. All he wants is the chance.' In the course of conversation it came out that 'the boy' had lived in India and knew a good deal about that country. 'Here are a lot of photographs of the gods of India,' said the editor, emptying the contents of a portfolio on the table; 'suppose you take these and write them up.' Mr. Crawford jumped at the suggestion, and wrote them up twelve years ago. It is a good thing that he wrote something else in the meantime."

[For list of Books Received see page 885]

With Our Readers

Correspondence

Has Gold Appreciated?

To the Editors of The Outlook:

You say (p. 777) "gold . . . has been steadily appreciating." What an amazing statement to come from New York, where \$5 does not buy half as much as it did before the war! I lived three weeks there at Easter, and found hotel bills, cabs, theaters, rents, and knickknacks, such as travelers spend on, to cost twice as much as formerly. In my experience, gold has depreciated. What are your proofs to the contrary? CANADIAN.

The standard of living among the well-to-do classes has changed so much that it costs more to "live well" than formerly. Nevertheless, the prices of the same quality of food, clothing, houses—indeed, of almost all forms of wealth except city land—have fallen over thirty per cent. in the last twenty years. The same amount of gold represents to-day more than thirty per cent. more property than formerly. Upon this fact statistical authorities are practically agreed. Consult Giffen's "Case Against Bimetallism," Sauerbeck's tables in last year's "Journal of the Royal Statistical Society," and the United States Senate's "Report on Wages and Prices."—THE EDITORS.

Just Taxation: In Dissent

To the Editors of The Outlook:

In your timely article entitled "History Repeating Itself" there is one sentence from which I beg leave to be permitted to express dissent.

The sentence reads as follows: "The rich ought to pay heavier taxes than the poor, both because they are better able and because in the protection of their property they receive a greater advantage."

1. The rich ought not to pay heavier taxes than the poor, for all classes should be treated with the same justice. Justice will never be gotten for the poor by any demand for "more than justice."

2. Ability to pay ought not to be the standard of taxation, for not only is this standard impracticable, as all attempts have shown, but it is unjust and unwise. It virtually imposes a fine upon thrift and improvement. Taxation of thrift and improvement, if it is collected, necessarily discourages thrift and improvement.

3. The rich receive no greater advantage from the protection of their property than the poor receive from the protection of theirs. The little is as much to the poor man as the much is to the rich man, and the protection of the little is as great an advantage to the poor man as the protection of the much is to the rich man. The fact seems, rather, that the poor man needs protection the more, since the rich man is better able to protect himself. Poor men do not employ private watchmen and Pinkerton detectives.

I respectfully submit that the true standard of taxation is that which asks each to pay, for the public uses of the community, a tax in accordance with the privilege of natural opportunity which he holds—that is, in accordance with the value of the land which he holds. Land value is created by the community, and no injustice is done to any one by asking him to pay a tax according to the amount of this value which he holds.

If a rich merchant holds a lot on a business thoroughfare, where the growth of the community has raised the value of the location to an enormous amount, let him pay accordingly. If a small dealer holds a lot on a less desirable side street, where land values are low, let him, too, pay accordingly, but at the same rate.

If a rich man holds a square on a fashionable street for his residence and grounds, let him pay accordingly. If a poor man holds a thirty-foot lot on a back street, let him, too, pay accordingly, but at the same rate.

No system of taxation will ever succeed

which demands that the poor shall be favored at the expense of the rich, and, as an admirer of The Outlook, I was sorry to see its advocacy of the pernicious theory that "the rich ought to pay heavier taxes than the poor."

J. H. D.

New Orleans.

The Advantage of the Episcopate

To the Editors of The Outlook:

Your usual acumen seems decidedly at fault in the article on Church Unity. You write of the Historic Episcopate as though it were synonymous with the doctrine of Apostolic Succession. Hence you totally misrepresent Dr. Shields and the Anglican Episcopate as claiming that "a special stream of grace" is sent through the line of bishops. That may be the theory of Bishop Seymour or Canon Knox-Little, but has no connection whatever with the fact of the Historic Episcopate. And it is the fact, not any theory or doctrine concerning it, which is held to be valuable. The value of it is not that it is essential to the existence of a Church, but that it is the best preventive of the endless divisions of Christendom. It is not an absolute check on schism, for the pretensions of the Bishop of Rome have made communion impossible between the Oriental and Western Churches, and between the Roman and the Anglican. But it is a simple fact that when Christians have given up the outward and visible sign of unity, they have lost the thing itself. Protestants who have relinquished the episcopate have shown a constant tendency to repeated subdivision, and those who have retained it have endured successfully most of the strains that have rent asunder all the others. It is the episcopate that is essential to continued unity, and that has, as a matter of fact, made the Episcopal Church capable of admitting wider differences of belief and practice without the risk of schism than any other Church in Christendom.

G. C. F.

What is Protestantism?

To the Editors of The Outlook:

The old Protestantism, having set to work to apply "the right of private judgment" to "the Bible and the Bible alone," has killed the one formula by the other. It has performed hara-kiri; it has disemboweled itself with its own sword of "private judgment." And so it has given place to its successor, modern Protestantism, whose answer to the question, "What plan did Christ adopt to secure the spread and perpetuation of his Gospel?" I shall give in your own words:

"The Protestant theory holds that Christ did not organize any ecclesiastical society, that he taught certain great truths, and inspired and still inspires a divine life, and left those who hold that truth and possess that life to organize their own institutions."

Now, excuse me if I say that to an Anglican mind this theory of yours abounds in glittering generalities and ambiguous phraseology. The old Protestant theory was, if faulty, at all events positive, definite, categorical; while the new leaves everything to "the Church of the vast vagueness." Far be it from me to deny the immanence of God, of the Word, of the Holy Spirit; far be it from me to deny—with the rationalist school—the possibility of miracles in either the past or present; I therefore do not call in question your statement that He "still inspires men." But I do maintain that there is a divine economy in the working of miracles; that God ordinarily works in grace, as he works in nature, by means and by regular laws; and that he has purposed, in his wisdom and love, that the salvation of man shall be brought about by the instrumentality of his fellow-man. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The inadequacy of the modern Protestant



theory to give full effect to the Gospel of Christ is being felt by many great minds to-day. Take, for instance, Professor Drummond; his "Natural Law in the Spiritual World" was thoroughly in accordance with your modern Protestant theory—pure subjectivity, pure individualism—but there was a lack in his book, as he himself confessed in the preface. That lack he supplied in one of his latest booklets, "The Programme of Christianity," wherein he grasps the idea that Christ founded a society, and beautifully illustrates that idea, and shows its immense value in the sociological world.

He who came to proclaim the Fatherhood of God and the brotherhood of man, also set up the machinery whereby that brotherhood might be embodied and rendered effective; and if, after all these centuries, that brotherhood remains an ideal simply, it is largely owing to the fact that the brotherhood of the Church which Christ founded has been set at naught and dismembered by the self-centered perversity of men.

If your formula presents the true "Protestant theory" of to-day, then I think I can say that Dr. Shields is no "Protestant," nor is the Presbyterian Church at large, of which he is so distinguished a son. See Westminster Confession of Faith, Chaps. XXV. and XXX. especially.

GEO. J. LOW.

St. Paul's Church Rectory,
Almonte, Ont., Canada.

Notes and Queries

A lecture by an Episcopal lady speaks of the fact of Jesus having had neither brothers nor sisters. I had always thought he had brothers, and Geikie, the only authority I have, gives four brothers and two sisters. Is he good authority? Please tell me what is the best opinion on the subject? Also, if Newman is correct, in your opinion, in supposing that if there is any Apostolic Succession it is in the Roman Catholic Church. L. M.

It would never have been doubted that Jesus had brothers and sisters, except for a supposed religious interest to maintain the perpetual virginity of Mary. Geikie's statement is reliable. We would accept Newman's

Scrofula in the Eyes

A Wonderful Cure by Hood's Sarsaparilla

"When not a year old, scrofulous humor broke out on Dottie's face and ulcers formed on her eyelids. She suffered terribly, and to add to the torture, boils broke out; she had ten at one time. When eighteen months old she became

Totally Blind

and all the physicians said she would not be any better. But one doctor asked us to try Hood's Sarsaparilla, as he had known it to be used with benefit in such cases. Before the first bottle was all taken we noted a beneficial change, and she has since

Hood's Sarsaparilla Cures

improved steadily. The ulcers on her eyelids disappeared, and she has been entirely free from boils. Her eyesight is greatly improved, and she has grown to be a bright and smart girl, an attendant at the grammar school." MRS. IRA A. BASS, Littleton, N.H.

Hood's Pills cure liver ills, jaundice.

statement as regards the Church of Rome, and would add to it the words, But not in that Church alone.

As the various incidents and facts recorded in the Pentateuch are supposed to be either traditions, legends, allegories, or *history*, how is the ordinary reader to know which are authentic—the truth or falsity of each?

AN EARNEST INQUIRER.

It should be borne in mind that a moral and spiritual purpose dominates the Hebrew Scriptures. Ethical and religious lessons are the same, whether their literary vehicle be allegorical or historical. Of course, special learning is more or less necessary to discriminate between legend and history. But if one is intent on the main purpose for which the Old Testament has always been valued, its value will not be affected by critical controversies.

1. What is the best book to put in the hands of a young man in doubt about the Resurrection of Jesus Christ? 2. What to explain the Christian life? 3. What to help one just starting out in that life?

F. R. L.

1. Chapter X. in the Rev. C. A. Row's "Manual of Christian Evidences"—"The Resurrection of Christ an Objective Fact." 2. Dr. Gladden's "What it is to be a Christian." 3. Dr. Munger's "On the Threshold."

Can you tell me the names of a few books explaining clearly the histories and principles of the Republican and Democratic parties?

M. H. B.

Johnston's "American Politics," Mason's "Short Tariff History of the United States," Taussig's "Tariff History of the United States."

Summer lectures in the British Universities: Our statement on page 761 brings the following from well-informed correspondents:

For seven years a summer school has been held in Edinburgh University during August. Prospectus may be had from J. Arthur Thomson, M.A., University Hall, Edinburgh; and for the Cambridge University Extension Lectures from Mr. Arthur Berry, Cambridge, England.

M. H. E.

In Notes and Queries I find a statement to the effect that there is no school for women at Edinburgh in the summer. In fact, one of the pioneer schools of that character is held there each year, with advantages hardly equaled anywhere. Its special province is art and science, and last summer its faculty included such men as P. Geddes, J. Arthur Thomson, Cargill Knott, C. Lloyd Morgan, and others, with lectures by M. Paul Desjardins, Edmond Demolins, and others. For a prospectus of this year's work address Professor J. Arthur Thomson, University Hall, Edinburgh.

H. B. W.

What is the name of the author of "Ingomar"?

The play of "Ingomar" was originally written by Von Münch Bellinghausen, and was translated into English by Maria Lovell.

Perhaps a year ago somebody asked in Notes and Queries for the exact location of the couplet from Tennyson that Dr. Abbott is so fond of quoting as:

"O for a man to arise in me,
That the man I am may cease to be!"

The question was never answered. Finally I appealed to Dr. Henry van Dyke, who said he was quite sure the quotation was from "Ulund," where we found it, as conspicuous as such a thing could well be, standing all by itself as X., 6. Dr. Abbott, by the way, misquotes his line, as did also Heber Newton. It should be:

"And ah for a man—"

C.

Can any one tell me the author of a poem beginning:

"After dandelions, buttercups;
After buttercups, clover;
One blossom follows another one,
Over and over and over."

"The Classic Test," by Mr. G. W. Samson, is published by E. Scott & Co. (134 West Twenty-third Street, New York), not by the National Temperance Society as incorrectly stated in this column lately.

Can any reader inform me in what magazine this winter a story or piece of poetry appeared which was called "The Port of Missing Ships"?

A. D. P.

A. R. will find the lines he quotes in Lord Byron's "Childe Harold," canto iii., stanza xlv.

F. H. M.

It is interesting to read that Sir Frederick Leighton owed the start in his career to an American—namely, Hiram Powers, the sculptor. Sir Frederick's father had always opposed his son's desire to become an artist, but during a winter in Florence they agreed to submit the boy's drawings to Mr. Powers, and to abide by his critical judgment as to their warranting any hopes of greater success. The sculptor praised the sketches, and warned the elder Leighton not to interfere with his son's natural bent. Sir Frederick is now sixty-three years old, and not only a great painter, but also the best President the Royal Academy ever had.

The latest investigations by the U. S. and Canadian Governments show the Royal Baking Powder superior to all others in purity and leavening strength.

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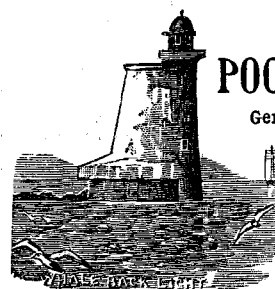
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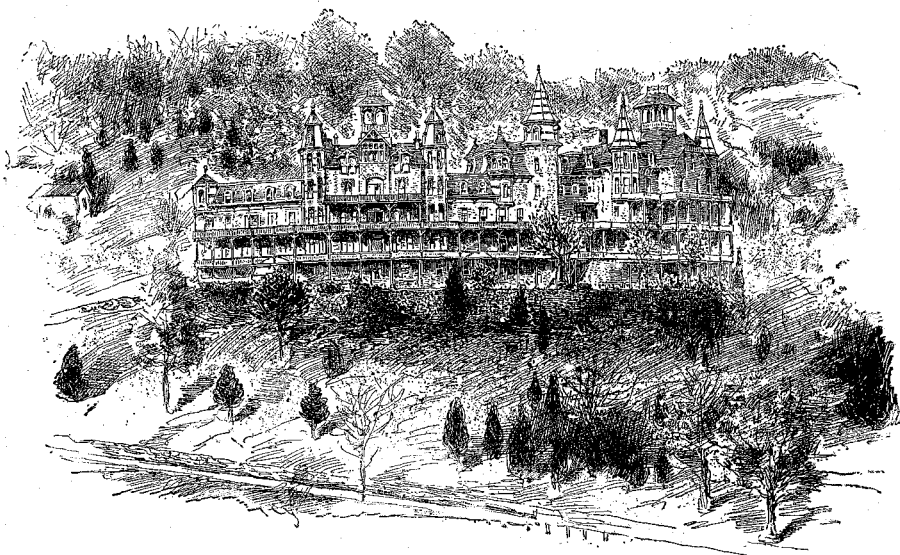
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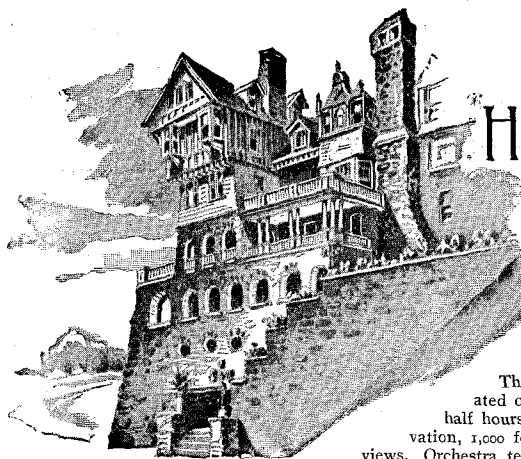
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To a glen in the wood,
To a spot in the shade
That nature hath made,
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What is life to the soul
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The Business World

Causes of Depression

Last week's desultory market in stocks and bonds had certain evident causes, of which not the least was, of course, the continued uncertainty as to tariff legislation. But the week furnished its own causes, in the continued strike of the bituminous coal and coke miners; in the disappointing course of wheat; in the sudden demoralization among Western railways, and the probable results in case of a rate-war; and also, to a certain extent, in the engagement for export of six and a half millions of gold. Almost all of this amount came from the Sub-Treasury, and was paid for with legal tenders. Yet stock and bond holders should congratulate themselves that these bearish factors did not disturb matters more. It is another proof of the fact that, while the present state of affairs may not warrant many investments, holders of fair and good securities are not to be scared from their holdings in a hurry by temporary clouds. Last Saturday there was reported the largest loss for a long time in surplus reserve held by the New York City banks, but the enormous amount of \$80,634,735 is still on hand in excess of legal requirements. Loans show a moderate expansion of something over \$2,000,000; deposits are up nearly half a million; while in legal tenders there is a decrease of nearly two and a half millions. As to the money market, 1 per cent. still rules as the average rate for call money. In comparison with the slight demand the supply of time money is overwhelming, and may be had even at 1 per cent. for thirty days, 1½ for sixty, 2 for ninety, 2½ for four months, and 3 per cent. for five months to the end of the year. Contrariwise, the demand for commercial paper is far greater than the supply. Very choice indorsements are at 2½ per cent.; prime sixty to ninety day indorsed bills receivable are at 2¾ to 3 per cent.; good single four months' commission-house names are at 3 to 3½ per cent.; four to six months' names, 3½ to 4 per cent.; and less favorably regarded paper is at 4 to 6 per cent.

The Government Wheat Report

In spite of the official report by the Department of Agriculture, indicating a winter wheat crop of 251,000,000 bushels, as against 275,000,000 last year, 359,000,000 in 1892, and 392,000,000 in 1891, the figures have been so discredited by traders that there has been liquidation enough to cause an immediate decline of a cent a bushel on July options. Government returns have been so remarkably different from those made by the States and from private sources that this last report, which should have been the very means of propping up a market which had already touched the lowest prices on record, only precipitated a still gloomier state of things. The quotation of 81 per cent., as given out last week, against 86.7 per cent. a month since, is much too low, according to expert authorities. Actual conditions, however, are more favorable than one might suppose. The accumulated supplies of two and three years ago were unprecedented, and no such accumulations handicap the market at present. Spring wheat grades make up two-thirds of the entire visible supply, the aggregate of winter wheat being perhaps 20,000,000 bushels, thus giving the new winter wheat crop a fair fighting chance. From June 26 to May 5 the receipts of wheat at the winter and spring grain markets were 153,000,000 bushels, as against 250,000,000 bushels for the corresponding period last year.

Railway Earnings During April

The downward course of railway gross earnings was more than ever emphasized by the returns for last month. In January the rate of decrease was 12.25 per cent.; in February, 12.54; in March, 13.05; and in April, 13.95 per cent. In addition to the continued business depression, the special causes for this last and greatest reduction in traffic and earnings were the strikes of railway workmen and coal-miners. The fact that the Great Northern Company's statement is not included in the general report this month shows that 13.95 per cent. hardly represents the full rate of decline. The large losses were very numerous in April, those over \$200,000 being from

the Northern Pacific (again first on the sorry list), followed in the order named by the St. Paul, Atchison, Canadian Pacific, Louisville and Nashville, and Illinois Central. It is interesting to learn that during the past two decades in the United States railway-building has gone ahead at the rate of over 5,000 miles a year, until now we possess nearly 200,000 miles, or almost half the total railway mileage of the world. It might seem as though our country were to become a vast network of railways; yet the present average for the entire country, not including Alaska, is only 6 miles for every 100 square miles, while in some lands abroad it has reached even 27 miles for every 100 square miles. Though possessing but about one-fourteenth of the earth's surface, Europe has now nearly one-third of the world's total railway mileage.

Will Horses Disappear?

Except for the luxury of private driving, horses may disappear from our city streets and country roads should electricity fulfill its promise of cheap and easy locomotion and transportation. Goods will then be delivered, produce hauled, and passengers carried by this agent. Already in London an electric parcels-van has been in experimental use, and is thus described by the "Spectator": "It looks like an ordinary two-horse van without shafts; it is worked by accumulators which will drive it for fifty miles without recharge, and it can go at any speed up to ten miles an hour. The steering is easy, and the inside is lighted by two electric lamps. The cost is said to be half that of a horse-van of the same size and power." As to the developments of electricity in our own country, it is credibly reported that the people of Pittsburg are to pay \$600,000 for the first mile of the new road which is now apparently only waiting for right of way into the city, and for the construction of a bridge 2,200 feet long across the Monongahela. It is planned to have the approach in the heart of the city, and, after crossing the river, the railway will tunnel Mount Washington, emerging upon a broad and fertile territory. The rolling-stock will be as heavy as that used on steam lines, the passenger trains being vestibuled and taken on fast time. There is no provision for motors of less than thirty horse-power. But the most ambitious project yet mooted seems to be the proposed elevated electric railway between Philadelphia and Harrisburg. The projectors meet many doubting Thomases when they announce that a speed of one hundred miles an hour may be attained.

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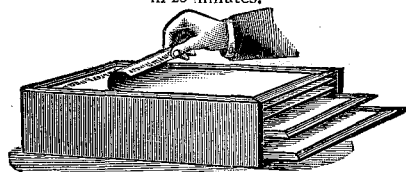
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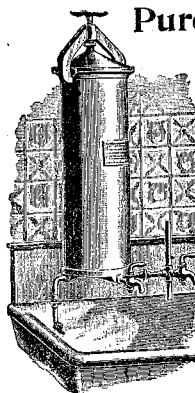
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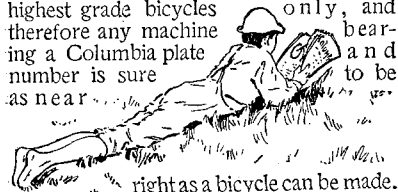
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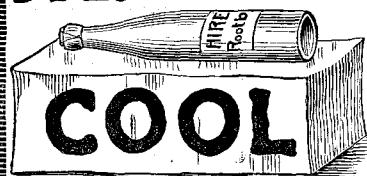


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are the strongest wheels, as well as the lightest made. The 23-pound road wheel and 19-pound racer are the firmest, speediest, safest, lightest wheels known. The **RALEIGH** bearings are unequalled for light-running qualities. For catalogue address

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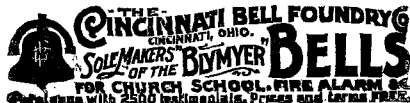
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Congregational Home Missionary Society

SIXTY-EIGHTH ANNUAL MEETING

It will be held this year in the First Congregational Church of Omaha, Nebraska, June 6th-8th. The President of the Society, Major-General Oliver O. Howard, will preside. The first session will convene at half-past three Wednesday afternoon, June 6th. At this meeting the annual election of officers will occur, the report for the year will be made, and other business transacted. The Annual Sermon will be preached on that evening by the Rev. Samuel E. Herrick, D.D., of Mt. Vernon Church, Boston, Mass.

Morning prayer-meetings, to be conducted in the main by the Home Missionaries present, will precede the regular sessions. On Thursday morning an address of welcome will be delivered, and responded to by the President of the Society, General Howard. A paper reviewing the work of the year will be read by Secretary Joseph B. Clark, and addresses will be made in behalf of the State Auxiliaries by Rev. Alexander McGregor, of Rhode Island; Rev. William H. Moore, of Connecticut; Rev. J. G. Fraser, D.D., of Ohio; and Rev. T. O. Douglass, D.D., of Iowa.

On Thursday afternoon HOME MISSIONS AND CHURCH BUILDING will be discussed by Rev. L. H. Cobb, D.D., of New York City, and Rev. F. T. Bayley, of Denver, and a paper will be presented by Secretary Washington Choate on HOME MISSIONS FOR THE SAKE OF AMERICA. Addresses will follow by Rev. J. S. Ainslie, of Ft. Wayne, Ind.; Rev. Henry Hopkins, D.D., of Kansas City, Mo., and others. In the evening of that day a paper will be read by Secretary William Kincaid, entitled HOME MISSIONS FOR THE SAKE OF THE WORLD, followed by addresses by Rev. H. A. Schauffler, D.D., Rev. W. G. Puddefoot, and others.

On Friday morning the Ninth Annual Meeting of **THE WOMAN'S DEPARTMENT** will be held as a part of the regular session of the Convention. Addresses may be expected from Miss Frances J. Dyer, of Massachusetts; Mrs. Joseph T. Duryea, Nebraska; Mrs. W. S. Hawkes, of Utah; Mrs. H. H. Gilchrist, Black Hills; and Mrs. C. W. Preston, of Nebraska. On that morning HOME MISSIONS AND SUNDAY-SCHOOLS will be presented by Rev. George M. Boynton, D.D., of Boston, and others.

The afternoon of Friday will be occupied by representatives from the field; Superintendents Broad, Ashmun, Jones, Bross, Parker, Wray, and Thrall are expected to speak. HOME MISSIONS AND CHRISTIAN EDUCATION will also be presented on that afternoon by Rev. John A. Hamilton, D.D., and others.

The evening of Friday will be devoted to a grand summing-up and consecration meeting, at which Rev. Edward P. Goodwin, D.D., of Chicago; Rev. G. H. Wells, D.D., of Minneapolis; Rev. A. L. Frisbie, D.D., of Des Moines; and Rev. Charles S. Mills, of Cleveland, will speak.

Following the Convention, on Sunday, June 10th, there will be Home Missionary services in all the Congregational churches of the city in the morning, with mass-meetings in the afternoon and evening. It is expected that these will be conducted in the main as Home Missionary experience meetings by Home Missionary workers from all parts of the country.

HOTEL ACCOMMODATIONS AND RATES

The Paxton and Murray Hotels will make a rate of from \$2.50 to \$3.00 per day; the Millard and the Delone from \$2.00 to \$4.00; the Mercer from \$2.00 to \$3.00; the Hotel Brunswick and the Merchants' Hotel from \$1.75 to \$2.00; the Windsor, the Barker, the Midland, the Arcade, and the Drexel from \$1.50 to \$2.00.

There are private boarding-houses within a reasonable distance, whose rates range from 75 cents to \$1.50 per day, and the committee have also listed a large number of rooms in the central part of the city, where, at low rates, guests can be accommodated with lodgings, and can board at restaurants near at hand. The Commercial Club, which occupies the fifth floor of the Chamber of Commerce, tenders the hospitality of its rooms to the members and guests of the Society, and a large and well-managed restaurant is under the patronage of the Club.

The Omaha committee of arrangements will promptly answer all inquiries, as to above accommodations, that may be addressed to its Chairman, **GEORGE H. PAYNE, Esq., 1702 Farnham Street, Omaha.**

TRANSPORTATION

The Boston Passenger Committee, the Trunk Line Association, the Central Traffic Association, and the Western Passenger Association—covering most of the roads likely to be used by attendants on the meeting—have all agreed that those paying full fare from stations on their lines to Omaha, and securing certificates at the time of buying tickets that they have so paid, shall have return tickets *over the same routes* at one-third fare, these return tickets holding good for starting for three days from the close of the meeting.

Certified clergymen will be carried each way for \$17.50 from New York City, which is one-half the unlimited fare; and others paying full (limited) fare (\$32.75) from New York City in going, will be returned for one-third of that sum (\$10.92) by the same route. The sleeping-car fare is \$7.50 for each berth.

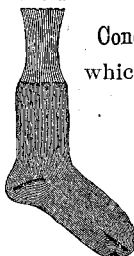
An open rate of one fare for the round trip has also been granted from points in Nebraska within 150 miles of Omaha—excursion tickets to be sold June 5-8, limited for return to June 11.

SPECIAL RAYMOND EXCURSION TO OMAHA FROM NEW YORK AND BOSTON

Arrangements have been made with Messrs. Raymond & Whitcomb, the well-known excursion managers, to run special excursion trains from Boston and New York to Omaha and return on these terms: They will sell round-trip tickets, including railway transportation, Pullman berth, meals en route (to Omaha and return), and first-class hotel accommodations in Omaha for five days, for **sixty-five dollars (\$65)** for clergymen, missionaries, and their families; and for all others, **seventy dollars (\$70)**, from either New York or Boston. For those who desire, Messrs. Raymond & Whitcomb will make the return limit of their railroad ticket *sixty days*, and will refund the cost of the meals. But passengers not returning with the party will forfeit the Pullman berth.

These excursion trains will leave Boston on Monday, June 4th, at 3 P.M., and New York at 5 P.M.—the New York train joining that from Boston at Rotterdam Junction, near Schenectady—and are to reach Omaha on Wednesday, June 6th, at 2:30 P.M. Correspondence concerning these special trains may be addressed to Messrs. Raymond & Whitcomb, Boston or New York; Rev. Joshua Coit, Congregational House, Boston; or Mr. William B. Howland, Treasurer, Bible House, New York, and tickets may be had at these several places.

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THE LEAST DARNING.

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A Family Paper

New Series of The Christian Union

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THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

About People

—The late Sir James Stephen's will is a marvel of conciseness. It runs: "This is my last will. I give all my property to my wife, whom I appoint sole executrix."

—The sensible Queen Regent of Holland insists on having her daughter photographed in the typical peasant costume of the country. The result is that the little Queen is more popular than ever.

—Mr. David Powell, who has been re-elected to the Governorship of the Bank of England, is not merely a hard-headed business man, but also an artist of no mean ability. Under his rule even the dingy offices in Threadneedle Street are assuming a different complexion.

—That clever inventor of the bullet-proof coat, Herr Dowe, at least had the courage of his convictions when he put his coat on and stood himself up as a target. Herr Dowe, whose garments were not penetrated, came forth unharmed even from the shock of impact.

—Dr. Stanton Coit's successor as Head Worker at the University Settlement, New York City, Mr. James B. Reynolds, who is in thorough sympathy with all similar movements in this country and abroad, was made a Fellow in Sociology of Columbia College simultaneously with the assumption of his work in Delancey Street.

—Mr. Charles Dudley Warner likes to relate his experiences as editor of the Hartford "Press" back in the sixties, when he was endeavoring, by vigorous appeals to patriotism, to increase the army enlistment. One day a typesetter came in from the composing-room and said: "Well, Mr. Warner, I've decided to enlist in the army." The gratified editor immediately congratulated the man on obeying his country's call. "Oh, it isn't that," said the truthful compositor; "but I'd rather be shot than try to set any more of your copy."

—It is a curious coincidence that Mr. Thomas Jordan Jarvis, who succeeded Mr. Vance as Governor of North Carolina, should now have succeeded him in the United States Senate. The State Legislature meets in June, and will then elect a Senator to fill out the late Mr. Vance's term. Mr. Jarvis, who is fifty-eight years old, served in the Confederate Army throughout the war, until the battle of Drury's Bluff in 1864, when his arm was shattered by a bullet, and that arm, to this day, is carried in a sling.

—The death of M. de Kolemene, husband of Madame de Kolemene, who was once organically married to the late Grand Duke of Hesse, recalls the remark said to have been made by Queen Victoria to her son-in-law, that the members of the Guelph family, whether such by right of birth or marriage, observed the rule, "once a widow, always a widow; once a widower, always a widower." The good lady

forgot, however, to add that her own mother, the Duchess of Kent, married twice, and that the reigning Queen of England comes from this second marriage.

—The example of Messrs. Andrew Carnegie, William Waldorf Astor, and William K. Vanderbilt in renting or buying residences in England in addition to their homes in this country has been followed by Mr. Goodwin, the actor, who has just taken a place in Surrey, comprising two hundred acres of woodland, twenty or more horses in the stable, and twelve servants in the house. Mr. Goodwin says:

I love to dwell flamboyantly on the details of the establishment. There are gardeners and under-gardeners, first, second, and third men, and no end of things of that sort. Such an establishment in this country would bankrupt a millionaire. I am only reticent when I come to mention the price I pay for the outfit. It is so ridiculously small that I cannot give the facts without casting a slur upon the Vanderbilts, the Astors, and the other millionaires who have preceded me. There are a good many things in this world which are tinted by the mellow glow of deception, but, between you and me, the hiring of an English country place is one of the most notable. A New York flat is a rank and riotous extravagance compared to it.

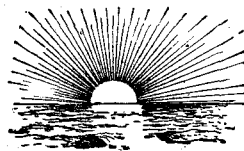
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Use Horsford's Acid Phosphate

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on cheek
and brow
is evidence
that the
body is



getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. Almost as palatable as milk.

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"CORNELL" (Buffalo).

"DAVIS-CHAMBERS" (Pittsburgh).

"ECKSTEIN" (Cincinnati).

"FAHNESTOCK" (Pittsburgh).

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"JOHN T. LEWIS & BROS. CO." (Phila.)

"MORLEY" (Cleveland).

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"SOUTHERN" (St. Louis and Chicago).

"ULSTER" (New York).

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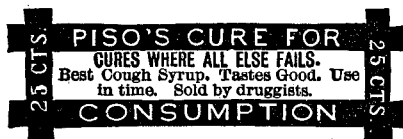
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Important Point

This legal anecdote is told by the "Youth's Companion:"

In a New England court-room, one afternoon in late spring, there was a scene of great excitement. A witness had testified that he saw the defendant "splittin' up rails" a few hours before the occurrence of the accident for which the defendant was supposed to be responsible.

"What did he say he was going to do with the rails?" asked the counsel, fixing the wandering eye of the witness with his stern gaze.

Before the witness could answer, the defendant's counsel was on his feet, insisting that the question was not allowable. A prolonged wrangle ensued. Various high authorities for and against the admission of the question were consulted and quoted.

Meanwhile the witness shifted from one leg to the other, and gave vent to several prodigious yawns. Once he was heard to mutter that "'twas fearful hot," but aside from that he made no remarks. As the controversy raged higher and higher, something resembling a smile passed across his face once or twice, but quickly vanished.

At last the Court ruled that the question must be allowed, and while the defendant's counsel, exhausted with rage, leaned back in his chair and mopped his forehead, the query was put once more.

"What did the defendant say he was going to do with those rails?"

"Nawthin'," drawled the witness. "I was drivin' my niece-in-law to ketch the train when I see him. An' naow, if it ain't onconstitootion'l, I'd like to set daoun, for my legs is about gin aout."

Amid uproarious merriment his request was granted.

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is difficult to throw off, especially if one's epicurean taste leads to the use of the Gail Borden Eagle Brand Condensed Milk in this popular beverage. Its superiority to cream is admitted. Rich flavor and uniform consistency.

Ada Rehan in silver.

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AND SHAPES
UNEQUALED.**

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Corset Waist.

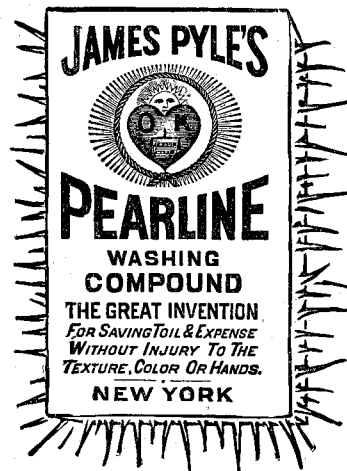
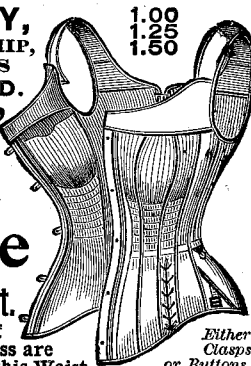
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A YOUNG FRENCH LADY (Protestant) of good family, thoroughly acquainted with the German and English languages, wishes to spend a year in a private family in Boston, either as a companion to a lady, or teacher to elder children. Salary no object. For particulars apply to Mr. T. W. Bennett, 87 Commercial St., Boston. Address Mdlle. BUISSON, care Dr. Brooke Herford, Hampstead, London, N. W., England.

TUTOR—An experienced teacher (Ph.D., Leipzig), accustomed to high school and college work, desires a position as instructor, or as resident or traveling tutor. Is very successful in coaching pupils for special or college examinations. Highest references. Address TUTOR, Box 1,046, Springfield, Mass.

A LADY who well understands the care and management of children will be glad to make an engagement for the summer months (or longer) to take entire charge of children whose parents may desire to spend the summer abroad. References exchanged. Address J. R. B., No. 6,482, care The Outlook.

LADY will give varied useful assistance for pleasant home out of town—whole or part exchange. Natural nurse, fine writer. Lessons in new and popular art. Pyrography (wood etching), etc., etc. Best reference. CONGENIAL, No. 6,514, care Outlook.

POSITION WANTED—By a refined, middle-aged American woman, as nurse to an invalid or elderly lady, or as housekeeper or mother's helper; is a good seamstress. Best of reference. Country preferred. Address L. A. M., Rowayton, Conn., P. O. Box 23.

WORKING HOUSEKEEPER AND COMPANION wanted, immediately, by refined old lady living alone in Connecticut village. Must be good plain cook, neat, and cheerful. Wages, \$13. Every comfort. Mrs. M. LYMAN, Goshen, Conn.

WANTED—By a young lady of experience, position in private family for the summer as music teacher. Violin, piano, or ensemble. Daily supervision of pupils' practice. References exchanged. For terms, etc., address H. Z., No. 6,388, care of The Outlook.

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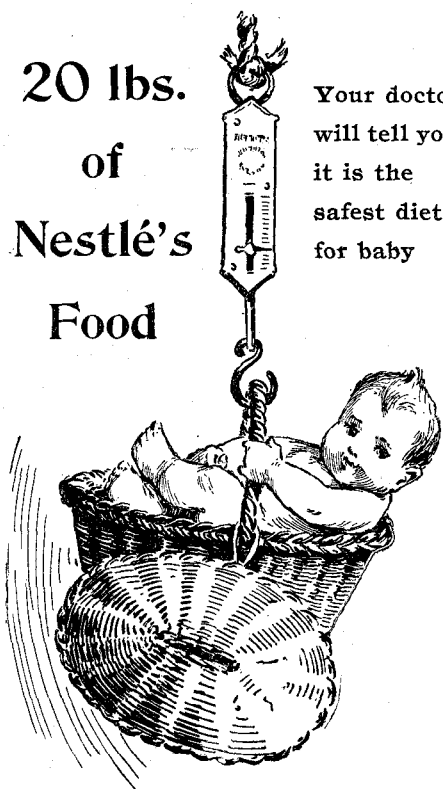
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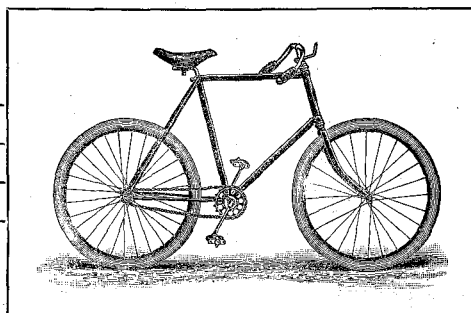
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